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ART. I. *Cave of Camoens, in Macao: notices of his life and works, especially of his Lusiad. Communicated for the Repository*, by H. S.

A WRITER, who visited the tree under whose spreading branches Pollok composed the larger portion of his Course of Time, in closing his description of the spot, exclaimed, "I felt that I was in verity on classic ground." Macao, situated on an extreme isthmus of the beautiful island of Heängshan, or the 'Fragrant Hills,' may also be regarded as 'classic ground,' inasmuch as in this city was composed a portion of the renowned Lusiad; which, though not enriched, like the Course of Time, by the hallowed spirit of religion, will never cease to be admired while genius is respected. It is the production of a master mind, and an invaluable contribution to poetic literature. As in contradistinction to the Iliad and Æneid, the Paradise Lost has been called the epic poem of religion, so the Lusiad may be styled the epic poem of commerce. It celebrates the discovery of India. We have never seen any very complete or satisfactory history of Camoens. Many particulars of his career have been published; but few of them, however, are well authenticated. The following notices we have gathered from various sources. They are brief and incomplete, yet not without interest.

Luis de Camoens is generally known as being the most renowned of the Portuguese poets. He possessed talents of no ordinary character, and on the page of history his name will long live in all the brightness of its deserved glory. He was born at Lisbon, about the

year 1524. His life is noted for the many misfortunes and difficulties to which he was exposed, some of which commenced in his infantile state. His father, to whom he was tenderly devoted, was shipwrecked at Goa; and with his life, the greater part of his property was lost also. Luis, however, was provided for by his widowed mother, who placing a proper estimate on education, felt that it was of the greatest importance to her son; she therefore placed him at the university of Coimbra, where the natural talents with which he was endowed were cultivated with care and assiduity, as his literary productions of after life abundantly testify. He is described as being handsome, of fine form, with eyes glowing full of life. To the natural ardor and vivacity of his disposition, he added the accomplishments of a scholar, and the refinements of a gentleman. After the completion of his studies at the university, he returned to Lisbon.

As he was remarkable for his genius, so was he also for the strong passions of his heart. Unfortunately for him, he aspired above his rank, and bestowed his affections on Catharina de Atayde, to whom (from causes which to us are unknown) he could not be united, and in consequence of his attachment to her he was banished from court. Despair indeed now filled his bosom; but his mind being strong, he rose above its baneful influences. At that time the Portuguese were sending a fleet against Morocco, and he engaged as a soldier. During some hardfought battles, he received many wounds, among which was the loss of an eye. Yet in the midst of all the cares and toils of life, his love for poetry clung most tenaciously to him, and in such situations he composed some very beautiful and striking stanzas. In speaking of himself, on one occasion, he exclaims—

"One hand the *pen*, and one the *sword*, employed."

But the talents of this noble hero were by no means appreciated while he lived; he was envied, and treated with contumely, even by his countrymen, whom he had so indefatigably assisted through so many dangers on the land and on the sea. Jealousy is a monster, and has resentments which know no bounds; and Camoens, finding himself the object of this dire intruder in the human breast, deemed it no less than prudent to abandon his country, which he did in 1553, fully determined in his own mind never again to revisit its shores. Leaving the Tagus he repeated, with indignant emphasis, these words—

"*Ingrata patria, non possidebis ossa mea!*"

Unacquainted, however, with the evils and privations which await

an isolated individual in a foreign land, he thought that any spot in the wide world would afford him more happiness and peace of mind than the one which gave him birth. After a voyage of nine months, he landed at Goa, and immediately joined an expedition to revenge the king of Cochin on the king of Pimenta. In obtaining the victory, the poet bore a share of the merit. One year afterwards he accompanied Manoel de Vasconcellos, in an expedition to the Red Sea. His sword being useless to him there, he gave all his power and attention to poetry. He visited Mount Felix, and the adjacent regions of Africa, which are so strongly pictured forth in his Lusiad.

After he returned to Goa, the tranquillity, which for a time he enjoyed, was well adapted to his inclination for the muses, and there his epic poem was commenced.* But by his own imprudence this season of tranquillity was soon interrupted. In consequence of some satires which he wrote, he gave offense, and was again banished;† and the place of his banishment was *Macao*. Here his engaging manners and accomplishments soon won for him many true and warm-hearted friends, notwithstanding he was under the disgrace of banishment; and he received an appointment as "Provedor dos Defunctos," and continued his Lusiad with unabated ardor.

The spot where it is said that Camoens used to sit, while composing this poem, is in a beautiful garden, which at present is the property of L. Marques, esq., situated on the elevated ground in the northern part of Macao, just beyond the church of St. Antonio. The retreat of the poet is not a cave, in the common acceptation of the term. On the surface of a gently sloping hill, and between two huge rocks, which seem to have been originally one, but now sundered a few feet apart by some one of nature's freaks, is the spot where Portugal's noblest poet used to sit. Above the cleft rocks, and on them, rests a mass of granite, which served the poet as a covert from the noonday's sun and stormy winds. There have been several additions made about the place. A balustrade has been built on one side of it, and on the top of the upper rock a small quadrangular building has been erected, commanding a fine view of the surrounding country. Towards the east you behold the sea and the blue outlines of Lantao and other islands. Southward and westward you view the Typa and Inner Harbor, with the Portuguese shipping and various native craft. To the

* It has been supposed by some that the Lusiad was commenced before Camoens left Portugal.

† It has been denied that he was the writer of those satires, although they were the cause of his banishment — which he always called '*unjust*.'

north is the Barrier, which forms a line of demarcation between the foreigners and celestials, and beyond it Tsoënshan or Caza Branca, a small walled town and military post, where Mr. Flint was imprisoned in 1760–62, and behind which, stretching away in the distance, is a meandering river and innumerable inlets. The little *Ilha Verde* is hardly worthy of its name; however, it has a convenient summer house, and is a pleasant retreat for a hot summer's eve. The scenery altogether is romantic and charming. An ornamented niche now incloses the identical spot where Camoens sat, while the rocky seat itself is decorated with a bronze bust of the poet, upon the base of which, in letters of bold relief, are the records of his birth and death. It may very reasonably be made a question whether it were not better to leave all such spots, rendered notable by the renowned of past ages, just as the occupants themselves left them.

The retreat of Camoens, at present, wears altogether a different aspect to what it did in the days when the "poet hallowed the spot," and the attempted improvements, though well meant, go far to violate our preconceived associations of thought. This spot is often visited by foreigners resident at Macao, who are permitted free access to the garden; and by Mr. Davis, formerly among their number, some neatly written Latin verses were composed on it. These, as they have several times been published, we omit; but instead of the original, we introduce a translation made by the Rev. Mr. Taylor, who visited Macao in May, 1839, as chaplain of the United States frigate Columbia.

Among these recesses of rock and of shade,
Where the sun's mild beams on the rich foliage played,
The genius of Camoens in beautiful verse,
Poured forth its sweet lays which ages will rehearse.

And here the fair marble once breathed in its grace,
To tell of the poet that hallowed the place;
And the seat he loved most, while his eye was yet bright,
Was known by the bust in the cave's mellowed light.

But time with its years has betrayed the fair trust,
And crumbled the rich marble, alas, in the dust;
And stillness now reigns profound as the grave,
Through the rocks and the shades of Camoens' Cave.

But the fame of the poet in brightness is streaming,
And his name on the page of glory is gleaming;
While his works as the models of genius yet live,
And seek not from marble her praises to give.

So ever lives genius through time's crumbling power,
Till ages shall cease to chronicle their hour,
And spurns the crushed marble its story would boast,
And triumphs, yet deathless, when monuments are lost.

But to return to the life of Camoens. He lived happily and contentedly in Macao during the space of five years; during which time he visited some of the islands of the Indian Archipelago, and amassed a small fortune; and wishing to add to it, he freighted a ship and embarked in her for Goa; but, ever doomed to misfortune, he was shipwrecked near the river Mekon in Camboja. His little all perished in the waters, and on setting his foot on the unknown shore he found himself possessed of nought but his poem, which fortunately he saved by holding it with one hand above the billows whilst swimming to the shore. The natives, among whom he fell, treated him kindly, as is noticed in the Lusiad. In speaking of his lost property he feelingly says:

"Now blest with all the wealth fond hope could crave,
Soon I beheld that wealth beneath the wave
Forever lost; * * * * *
My life, like Judah's heaven-doomed king of yore,
By miracle prolonged."

After undergoing numerous other difficulties, he felt, what at one time he never expected to feel, pantings for home; and he returned to Lisbon. His Lusiad was not published till 1572. It was dedicated to king Sebastian, who took a lively interest in the gifted author. But the king did not long live to protect him. In the demise of the monarch, all the fond hopes and resources of Camoens, were for ever blasted. He was now reduced to extreme poverty, so much so that an attached servant, who had lived with him many years, was compelled to beg from door to door in order to seek a subsistence for his master. Though in so destitute a condition, almost on the borders of the tomb, his genius for poetry still existed, bright and powerful; and it is said that he wrote some lyric poems which contained bitter and moving complaints. This man of talents, the hero of his country, disregarded and slighted by many, came to his end in the year 1579, in the hospital at Lisbon. No monument told the passing stranger of his worth, till fifteen years after his decease. Now, however, a splendid one perpetuates his memory.

The Lusiad * celebrates the great voyage of Vasco de Gama, in

* Os Lusiades, in the original,—the Lusiads, from Lusus, the Latin name of Portugal, who, Pliny says, was a companion of Bacchus, and who founded a colony in Lusitania (Portugal).

which he discovered the passage to the East Indies, round the Cape of Good Hope. That brilliant achievement laid the train of those mighty events which now link together so intimately the Eastern and Western hemispheres. Although the Lusiad has been termed the 'Epic poem of Commerce,' yet the developments of those discoveries which it describes, are no less interesting to the Christian philanthropist than to the Christian merchant.

After some patriotic addresses to Portugal and her princes, the poem opens with Vasco and his fleet, appearing on the ocean between the Ethiopian coast and the island of Madagascar.

"Right on they steer by Ethiopia's strand *
And pastoral Madagascar's verdant land.
* * * * *
"Where black-topt islands, to their longing eyes
Laved by the gentle waves in prospect rise."

From here they —

"Eastward steer for happier climes:"

When suddenly —

"A fleet of small canoes the pilot spied."

After many fruitless endeavors to effect a landing on the African coast, they are finally welcomed, and hospitably entertained, by the 'swarthy chief' of Melinda. Vasco relates to the chieftain the adventures of his voyage, and recites an historical account of Europe, and especially of Portugal. He tells the astonished king of a huge and terrific monster, which appeared to the fleet amidst storms and thunders, while doubling the Cape of Good Hope. With a peering head, which reached the clouds, and a countenance of terror, this mighty ocean-phantom ordered Vasco to lead back his invading fleet, and with fearful menaces proclaimed himself as sole guardian of these hitherto unnavigated seas. After telling them of the woful calamities which should befall them if they dared to advance, he with a mighty noise disappeared beneath the raging waters. This is regarded by Mickle and Blair as one of the finest and most striking conceptions of which epic poetry can boast.

Leaving Africa the poem confines itself to the adventures and distresses of the voyagers, their landing and excursions on the coast of Malabar, and finally their return homeward.

Referring to the voyagers, now homeward bound, the poet exclaims in these beautiful lines,—

"How sweet to view their native land, how sweet
The father, brother, and the bride to greet!

* See Mickle's translation.

While listening round the hoary parent's board,
The wondering kindred glow at every word,
How sweet to tell what woes, what toils they bore,
The tribes and wonders of each various shore!
These thoughts, the traveler's loved reward, employ,
And swell each bosom with unuttered joy."

The following apostrophe to the realms of the Indus and the Ganges, embodies true poetic description, as well as characteristic beauty.

"Vast are the shores of India's wealthful soil;
Southward seagirt she forms a demi-isle:
His cavern'd cliffs with dark-brow'd forests crown'd,
Hemodian Taurus frowns her northern bound:
From Caspia's lake th' enormous mountain spreads,
And bending eastward rears a thousand heads;
Far to extremest sea the ridges thrown,
By various names through various tribes are known:
Here down the waste of Taurus' rocky side,
Two infant rivers pour the crystal tide,
Hindus the one, and one the Ganges named,
Darkly of old through distant nations famed:
One eastward curving holds his crooked way,
One to the west gives his swol'n tide to stray:
Declining southward many a land they lave,
And widely swelling roll the sea-like wave,
Till the twin offspring of the mountain sire
Both in the Indian deep engulphed expire.
Between these streams, fair smiling to the day,
The Indian lands their wide domains display,
And many a league, far to the south they bend,
From the broad region where the rivers end,
Till where the shores to Ceylon's isle oppose,
In conic form the Indian regions close."

That Camoens should so frequently associate Christian and pagan ideas is a source of just censure — often giving to the latter the pre-eminence, although he celebrates the voyage of his hero as a Christian enterprise against Mohammedanism. Blair, in his analysis, points out several defects in the Lusiad. It has been translated into many of the European languages, and has been received with great popularity. Voltaire's criticisms have been shown by Mickle to be perfectly absurd and unjust. One of the best editions in the original language is that published by J. M. S. Borelho, 1809. The first English translation was by sir Richard Fanshaw, English embassador to

the court of Lisbon, in 1655, but it is said to be by no means faithful. Mickle's translation of 1776 is very spirited, and no doubt fairly accurate. Of the various French translations of the Lusiad, that by J B. F. Millie, Paris, 1825, in 2 vols. is said to be the best. There are four Spanish, and two Italian translations of the Lusiad. It was translated into Latin by Thomas de Faria, bishop of Targa in Africa; but in what year we are not informed. A learned Jew named Luzzetto, who died in the Holy Land, is said to have translated it into Hebrew with great elegance. Memoirs of the life and writings of Camoens were published in London, in 2 volumes, in 1820, by John Adamson.

ART. II. *Proposal presented to the emperor by Tsang Wangyen to stop the whole foreign trade with China, excepting that of the Portuguese.*

AN express from the Board of War has brought a dispatch from the high ministers of the general council, addressed to the governor of the two Kwang, Lin, the lieutenant-governor of Kwangtung, E, the naval commander-in-chief, Kwan, and the commander-in-chief of the land forces, Kwŏ, by them to be enjoined on Yukwan, the superintendent of maritime customs. It is to this effect:

"Upon the 4th of Jan. 1840, we received the following imperial commands.

"'This day a memorial has been presented, by Tsang Wangyen, on the fickleness of the foreign character, and requesting that the ports be closed, and that sea-going be prohibited, that measures also of extermination be adopted, in order to purify the source where our evils spring forth. And, in a supplementary memorial, he further requests, that the interchange of goods by the foreigners of Macao be placed under determinate restrictive enactments.

"'Let Lin and his colleagues give their whole minds to the careful consideration hereof, and then report thereon. And let a copy of the memorial be made, and sent for their perusal.—Make these commands known to Lin, E, Kwan, and Kwŏ, to be also enjoined by them on Yukwan, that he may know them. Respect this.'

"In obedience to the imperial pleasure, we (the ministers of the council) send this dispatch."

Memorial of Tsang Wangyen, showing the fickleness of the foreign character, and requesting that the port may be closed, that seagoing may be prohibited, and that measures of extermination may be adopted, in order to put an end to all covetous expectations, and to purify the source whence our evils spring forth,—on which respectful statement of his servant's views it is humbly solicited that his majesty's sacred glance may be cast.

Opium, it seems to him, had flowed onward, in a baneful stream, within as well as without the empire, until the evil was almost beyond remedy or cure. To our august sovereign all eyes were then turned, trusting in him, in his celestial penetration, singly to determine. His ministers of the various Boards received his commands to deliberate in reference to the enactment of severe ordinances; and the several governors and lieutenant-governors exerted their utmost strength in searching after and apprehending offenders. . . For a year past, fear and alarm have become universal among the natives of the empire, and eight or nine in every ten have already learned to abstain and wean themselves from the use of opium.

A high imperial commissioner was also specially named, and directed to proceed with speed to Kwangtung, to examine into and arrange the affairs of the seaports. . . In the days of his first arrival, the foreigners, trembling with dread at the celestial terrors, delivered up more than twenty thousand chests of opium, and gave voluntary bonds that they would not dare again to come. It seemed as though these foreigners were very loyal and dutiful, and that there was no ground for fearing any further and unlooked for evil.

But your minister has heard, that the English foreign chief, Elliot, upon the new arrival this year of the foreign vessels, kept back in the outer seas those having opium, instead of requiring them to deliver it up; and has continually had vessels of war cruising about within the inner seas, even presuming to join battle with the governmental forces. This makes it plain, that the said foreigners, when before they gave the voluntary bonds, viewed them as mere empty forms; and that their real purpose and design were, to scheme and contrive to give a specious gloss to their conduct for the time, waiting till the high imperial commissioner should leave Kwangtung, then to resume the introduction of opium, for sale to depraved people of the inner land. This crafty and deceitful purpose is plainly to be seen. But when they found that the prohibitions were most strictly enforced by examinations, and that unless the opium should be delivered up, no admission into the port could be obtained, they then gave

free license to their irregular and perverse dispositions, casting off all obedience to restraints, and even presuming to fire at and wound our officers and soldiery. Such offenses would be punished too lightly even by death.

It is stated, that the vessels with cargoes, several tens in number, are still anchored at Hongkong, in the outer seas, looking about in the indulgence of idle expectations, and not going away. Their idea is, that, the duties of the maritime customs of Kwangtung being a million and some hundreds of thousands, all the ministers of government on the spot will of a surety be solicitous about the national imposts, and may perhaps contrive to bend things to conform to their wishes. They know not our celestial empire, endued with all the wealth that is contained within the four seas, superabounding and most affluent in productions!—have we indeed to borrow the petty, dribbling dues paid by these foreigners, in order to meet our expenditure? But what is *essential* to these foreigners for their lives' sake, what they cannot for a day dispense with, is the tea and the rhubarb of China.

According, then, to your minister's poor obscure views of the important measures to be adopted, the first thing should be, the closing of the ports, not allowing mercantile intercourse with any of whatever nation the foreign ships may be. These, then, when they find the goods, brought by a hundred and some scores of vessels, all unsaleable, and long on hand, must become excited in mind; and, by utterly withholding from them the rhubarb and tea, not allowing our merchants and people to have dealings with them, we shall still further be able to hold their lives in our power: they will then be, beyond doubt and exception, brought in terror to seek unto us.

Is it said, that the depraved foreigners have long been feeding their scheming purposes; and that the rhubarb and tea before taken away by them will suffice for the consumption of ten years or more? It is replied,—the objector forgets, that, though rhubarb may indeed be kept for a long time, tea, however, never fails, after two or three years, to become musty and lose its flavor, so as to be useless.

Again, is it said, that it is the English alone who have not yielded obedience to restraints, and that the foreign vessels of other countries should yet be allowed to trade? It is replied,—the objector must be ignorant that there is no nation whose vessels have not brought opium; and if the vessels of all other nations be allowed to trade, how shall it be known, that they do not bring opium, and leave it on board English vessels, in the same manner as it was before the prac-

tice to leave it on board the store-ships at Lintin? And when they take their goods into the port, and bring our tea and rhubarb out, how shall we assure ourselves that they are not merely carriers for the English?

It is right and fit to solicit our august sovereign to grant distinct commands, that whatever nation it may be that shall bring any opium in its vessels, it shall not be allowed any commercial intercourse. Thus shall all, within and without, ministers and people, fully perceive, that the sacred purpose is fixed, and that the entire cutting off of the source of the incoming opium is sworn to; that the confirmed evil *shall* forcibly be removed; and that the petty dribbling custom-dues, can without difficulty be entirely remitted and relinquished.

The ports being closed, however, if the interdicts against sea-going be not strictly put in operation, it will be as though the ports were not closed.

Your minister has been informed, that, in the seas of all the provinces along the coasts, thieves and robbers have not yet been entirely put in fear and quieted: and that in Kwangtung there has hitherto been a class of 'crab-boats,' of which it is the special employ to smuggle. In the days of commercial intercourse between the Chinese and foreigners, these lawless folk dared to give themselves all license, fearless of the laws; and recently, it is said, since the very severe measures for the discovery and seizure of those connected with opium have been adopted, all that are life-forfeited and desperate put themselves into these fast-crab boats, and go out to sea, robbing and plundering the merchant traveler, and clandestinely bringing rice and flour, to supply the depraved foreigner. If utmost efforts be not directed to their utter extermination, then these lawless folk will be enticed by the depraved foreigner, will all become his instruments, and will be the bringing forth of some great disaster.

It is right and fit to solicit that the imperial pleasure be declared to the governors, lieutenant-governors, generals-in-chief, and commanders-in-chief of the provinces of Kwangtung, Fuhkeën, Chĕkeäng, Keängsoo, Shantung, and Fungteën, requiring them strictly to direct the naval vessels, that they use their determined exertions to destroy or seize, in the first instance all the piratical folk; and, at the same time, to select and appoint high officers, generals of divisions, or intendants of circuits, for the strict observation of the sea-ports, who, excepting from prohibitions, the vessels sailing to and fro *within* the ports, shall lay an interdict on all other vessels of every kind, large or small, forbidding them to go to sea; and allowing

those even whose livelihood is found in fishing, to fish only in the more adjacent waters. If they discover that any, taking shelter under a pretended character, clandestinely go forth to give supplies to the foreign vessels, let such be immediately apprehended and executed. And let any naval officers or men who shall receive bribes to shelter and connive at them, be punished in like manner. Further, let them learn at what places along the coasts fresh water is to be obtained, and there set a station of military to hold possession thereof, not permitting the foreign vessels to get of the water to drink. The people residing in villages and hamlets near the sea, should be collected into bands, composed of their choice valiant men, for their self-defense; that whenever any foreigners land they may immediately attack them. Should any clandestinely hold intercourse with them, the offense should be severely punished. And these measures should not be confined to the one province of Kwangtung, but should be extended, in likewise, to all the provinces along the coast: all should be equally strict and closely-guarded; and then, the channel of supplies to these foreigners being cut off, fuel and water too being no longer procurable, they will be brought to repentance, and with downcast head will attend to our commands.

Should there yet be any remaining indulgence of idle expectation, restraining from submission, should they dare yet to offer resistance, —our measures must look to what they put confidence in—the height, and size, and strength of their vessels, their skill in gunnery, and long habitude to the seas, things which induce the fear that our naval vessels must fail of efficiency should they go far out to cut off or make seizures. But are we ignorant that the craft and guile, the pride and presumption of these foreigners, have led them habitually to look with contempt on the laws of government, and to refuse obedience to restraints, till in Kwangtung the soldiery and people have consequently long felt strong animosity towards them, regarding them as enemies, and every one desiring to wreak on them his heart's content? The successive governors and lieutenant-governors, fearful of giving rise to a frontier conflict, have strictly withheld the soldiery and people from going forth to meet them in contest; and thus they have borne their grudge in secret until now.

Your minister's humble opinion is, that, we being lords, they but guests,—we being on shore, they merely in ships,—it is unnecessary that the naval vessels should be required to go far out to combat with them. These foreigners, when their intercourse shall be wholly cut off, and their supplies rendered scanty, will not find it possible to

remain long anchored in the outer seas, and will be led to come cruising about in the inner seas, to spy about them. We may entice them by our naval vessels still farther, and causing that a previous call should be made upon the people residing on the coast — such of them as are expert in swimming, and possessed of courage and strength, some hundreds in number,— these may be sent off at night, in separate parties, to pass through the water and straightway ascend the vessels, so taking them at unawares, and cutting off and killing them without sparing. Or several hundred fire-vessels may be prepared, and manned in like manner with men expert in swimming; and, taking advantage of a fair wind, these may be allowed to run before it, the naval vessels following close in their wake.

Proclamations, too, might be issued beforehand to the soldiery and people, telling them that if they should make seizure of any foreign vessel, all the goods in her should be given to them as a reward. Then none will fail to jump and run, contending to be foremost; and what confidence will longer be left to those foreigners, that they should still refuse to fear?

May it be permitted to solicit the expression of the imperial pleasure to the high commissioner, and to the governor and lieutenant-governor of Canton, that, acting in accordance with what circumstances shall dictate, they adopt some such plan of extermination? Can there be any of the foreigners that will not come begging to us with fear and trembling?

Then, after this, on ascertaining that they have really learned with sincerity to repent them of their misdeeds, the celestial favor may again be implored, permitting them to trade and hold commercial intercourse once more. Still should rhubarb and tea be regulated by restrictions, not permitting more than a certain quantity to be exported: thus they will be held, as it were by *nippers*. Should they yet again introduce opium, — on the one hand, it would be to be requested that the new law should be put in operation against them, on the other hand their trade should be again prohibited and cut off. Thus it is to be hoped their clandestine covetous seekings will be disappointed, and the source of collected evils will be for ever cleansed.

The correctness or otherwise of your minister's humble, feeble, views, are submitted to his august sovereign, imploring a sacred glance to be cast on this respectful memorial.

Supplementary Memorial.

Further,— it appears that the Portuguese foreigners, residing at Macao in the district of Heängshan, have, for more than two hun-

dred years, enjoyed during successive ages the tender care of the celestial empire. And these foreigners gain their livelihood by trade alone, having no other employment. If in cutting off wholly the commerce of the English and other nations, we do not permit *these* either to trade, it is to be feared these foreigners will have no means of livelihood left; and this is surely not the way to show a just compassion. If however they are negligently left free from restrictive regulations, it will be hard to prevent them from becoming carriers for the English and other bad foreigners. It is right and fit then to request, that henceforward all such articles as are found in the commerce of Macao should be placed under restrictive regulations, not allowing any excess beyond the amount that may be fixed. If the said foreigners plainly are guilty of offense in the clandestine furnishing of supplies to the various outer foreigners, then let the mercantile people in Macao be called on at once to disperse and retire, and to hold no commerce with them.

It has further occurred to your minister, that, when these affairs shall be settled and put to rest, should the foreigners of the English and other countries indeed learn to repent, and pay the homage of sincerity, these Macao foreigners should then be made to become sureties (or guaranties) for them. And should they yet again bring opium with their other goods, at the same time that the foreigners offending should be punished according to law, and be denied commerce, these Macao foreigners should also be cut off from trading, and driven away back to their country. If the laws be rendered thus severe, these Macao foreigners, who have so long had their houses, families, wives, and children, remaining in the country, will infallibly look well to themselves, and will not venture on offering any contumacious resistance.

May it be requested that the imperial pleasure be declared to the governor and lt.-governor of Kwangtung, requiring them to determine carefully on the regulations proper to be adopted as fixed enactments, humbly awaiting the sacred discrimination of them? Respectfully is this supplementary memorial addressed.

Corrections in the translation of a part of the imperial reply to the report made of the action at Chuenpe, on the 3d of November, 1839. See page 486.

(The marginal comments were misunderstood, from the circumstance of the emperor's comments being made to precede the extracts from the memorial, of those passages commented on by him: and the want of pronouns, and distinctions of number and tense, countenanced this error, until it was pointed out by a Chinese. Of these marginal comments the subjoined is a corrected version.)

"This is in the highest degree praiseworthy"—(is the remark made on the words:)—"The admiral himself remained standing by the mast."

"It should not so be, lest the dignity of government be lost sight of"—(is the remark made on the words:)—"If they become repentant they may be allowed to return again."

"Such violent proceedings will not be found well adapted for long continuance"—(is the remark made on the words:)—"Then strengthening our force, and making firm our bulwarks, we quietly waited for them, and like them also took our stand upon our strength."

"The views taken are very right; in proceeding thereupon there cannot, however, but be a liability to contradictory conduct"—(is the remark made on the words:)—"Those obeying the laws shall be drawn towards us; *those who break them, repelled.*"*

"Though there be exhibited the different dispositions of dutiful compliance and contumacious resistance, yet the men being all of the same nation, matters should not so be arranged"—(is the imperial comment on the remark that:)—"We commanded our subordinates to find out whither she (the Royal Saxon) had gone, and to bring her up to Whampoa." M.

* So underlined by the emperor. (Copyist's note.)

Art. III. *Catholic missions in Corea. From the 'Annales de la Propagation de la Foi.'* Communicated for the Repository, by J. T. D., Singapore.

The Coreans are supposed to be of Tartar origin, though their manners, their customs, their arts and sciences, are the same with those of China. They have also the same religion, and the same written character, but differently pronounced.[1] They preserve the ancient costumes of China, as they were under the former dynasty, and have never admitted the changes introduced by the Mantchou Tartars. They wear their hair like the Cochinchinese.[2] The king of Corea is a vassal and tributary of the emperor of China. He does not assume the name of king till the emperor has conferred investiture. Every year he is required to send embassadors to Peking, to do homage to his *suzerain*, and present the customary tribute.[3] With this exception he is an absolute sovereign, and accounts to no one for the exercise of his power.[4] It is impossible to ascertain the number of inhabitants. The estimates that have been made have varied from twelve to twenty millions.

The gospel was published for the first time in Corea towards the close of the sixteenth century. When Taiko sama, emperor of Japan, invaded the country, the greater part of the generals and soldiers of his army were Christians. These zealous converts, after having subdued the Coreans by their valor, undertook to subject them to the gospel by their instruction.* The kindness and the correct conduct of the chiefs and soldiers made a deep impression upon the minds of the Coreans, and gave weight to the preaching of the missionaries; a considerable number were converted, but the light of the gospel was soon extinguished. The ferocious emperors Xogun sama and To-Xogun sama, persisted in the massacre of their Christian subjects, who had reached the number of two millions, till Christianity was extirpated.[5] It is probable that those among the Coreans who had professed the same religion were included in this proscription.

About a hundred and sixty years after this period, Christianity reappeared in Corea, under circumstances of peculiar interest. In 1784, a young Corean noble of the name of Li, came to Peking with his father, who was embassador from the king to the emperor. This young man having an inclination for mathematical studies, applied to the European missionaries for books. The missionaries, in furnishing him, took advantage of the occasion to place Christian books, with those on mathematics, in his hands. Struck with the sublime doctrines and the pure morals of Christianity, he wished to examine this new religion to its foundations. Under the influence of divine grace the instructions of the missionaries completed what his reading had began. He desired to be admitted to the church. When told that a Christian could have but one wife, he replied that he had but one, and that if he had several, he would have relinquished them all, if he could not have been a Christian on any other condition. At length he was baptized, taking the name of Peter. The neophyte Peter was soon transformed into an apostle. Returning home, he sought to render his countrymen partakers of the grace he had received. He preached Christianity, and his relatives and friends were his first disciples. These in their turn became preachers, the females showing as much zeal as the men, and in less than five years the number of Christians in the capital and in the country amounted to four thousand. Christianity was preached openly; it was preached at court and in the provinces; and among the nobility a large number were worshipers of the true God.

In 1788 the governor of the capital city arrested a Christian nam-

* See Chinese Repository, vol. VI. pages 465, 466.

ed Thomas King because he preached a foreign religion. (It is here worthy of remark that throughout the east, Christianity has been recognized as good, and has been condemned only because of its being foreign.[6]) This arrest being known, several others presented themselves before the governor, declaring that they also were Christians, and preachers of this foreign religion. The governor astonished at their number, sent them away, and condemned Thomas King to exile, who proceeded to his place of banishment and died there the same year. The Christians far from being intimidated by this commencement of persecution, only became the more bold. The faith made rapid progress. Meanwhile, doubts had been raised which the Christians knew not how to resolve, and there were certain articles which they did not understand. In this uncertainty they found no other way than to send to Peking and consult the bishop. Paul In was entrusted with this commission. During his stay at Peking, Paul received the sacraments of confirmation and of the eucharist. He brought back the pastoral letter of the bishop, written upon silk, the better to elude the vigilance of the guards. After his return, he did not fail to recount to his countrymen what he had seen at Peking. He spoke of the beauty and decoration of the churches which he had seen, of the imposing appearance of the ceremonies, of the solemnity of the sacred rites, of the sacraments he had received, and of the missionaries who had come from the far distant west. The Coreans, inflamed by these accounts, were anxious, at whatever cost, to obtain priests and to participate in the holy mysteries. They again deputed Paul In and a catechumen to go to the bishop and ask for a missionary. The prelate showed himself ready to satisfy their desires. He gave them all that was necessary to celebrate the mass, teaching them how to make wine for this purpose, and promised them a priest, whom the Coreans were to come and receive on the frontier at a place designated. The priest set out for Corea in the beginning of the year 1791, and proceeded to the rendezvous, but no one made his appearance to guide him into the country. The cause of this disappointment was not understood, until it was known at Peking that a persecution, more severe than the first, had broken out. The occasion of it was this. The mother of Thomas In and James Kuan, being at the point of death, besought her children not to permit any superstitious ceremony at her funeral. They promised and kept their word. The relatives of the deceased having assembled to attend the funeral rites, demanded the ancestral tablets. Paul replied without hesitation that he had burnt them. At these words

the relations were in a rage, and launched out into blasphemies against the Christian religion. Paul and James, far from being frightened by their vociferations, replied to them mildly: "We are Christians. Our mother was a Christian, our religion forbids us to render superstitious worship to ancestors. By her orders we have burnt the tablets, and we cannot again erect them. We will die rather than change our resolution." The relations, unable to contain themselves longer, immediately conducted the two brothers before the governor, as persons guilty of impiety. Paul acknowledged the pretended crime of which he was accused, but pointed out the truth of Christianity, and the folly of worship rendered to ancestors. The governor, a declared enemy of the family of Paul, was careful not to lose so favorable an opportunity of gratifying his private ill-will. Giving to the case the form of a crime, he prepared a slanderous report and forwarded it to the court. The king, naturally mild but timid, was alarmed, and appointed a commissioner to give information against all persons professing the Christian religion. The two brothers were brought before the new judge, and being interrogated respecting their impiety, as it was called, replied as before: "It is true we have thrown the tablets into the fire, because our mother directed us to do so, and because this worship is superstitious. We wish to live and to die Christians. We shall always be ready to obey the king, and the laws of the kingdom when not contrary to the laws of God." The judge, not satisfied with this reply, put them to the torture, but neither cruelties nor caresses could subdue the constancy of these intrepid confessors. At length, the exasperated judge condemned them to death as sectaries of a foreign religion. The sentence being presented to the king for his signature, he was moved with grief, for Paul was dear to him, as well on account of his personal worth, as because his family was highly esteemed at court. He sent officers to the prison to persuade the two brothers, for his sake, to erect the tablets, but they refused. Thinking that they meant to set him at defiance, he confirmed the sentence, and preparation was immediately made for execution. James Kuan was reduced to a pitiable state by the torture he had endured, and could with difficulty pronounce the holy names of Jesus and Mary. Paul, as he passed along in the procession, preached to the pagans, who were assembled in great numbers to witness this novel spectacle. Having arrived at the place of punishment, they were again solicited to offer the sacrifices to their ancestors and renounce the new religion; but their reply being in the negative, the officer commanded Paul to read

the sentence inscribed upon a tablet. Paul took and read it with a loud and firm voice, then laid his head upon the block, pronounced several times the names of Jesus and Mary, and made a sign to the executioner to strike the blow. Thus were they both beheaded, on the 7th of December, 1791.

The missionary, who made an attempt to enter Corea, but without success, died some time after. The bishop of Peking selected another, a young Chinese priest, who set out for Corea in 1794. Having arrived at the frontier, he met with obstacles which for some time he could not surmount. The next year, however, he succeeded in entering the country, and was received with great joy. He administered the sacraments, and applied himself with diligence to the study of the language. The government were soon aware of his arrival, but for three years he was able by means of the zealous efforts of the Christians to elude his pursuers. The search being ineffectual, two Christians who had received the foreigner into their houses, and Paul In[7] who had introduced him into the country, were apprehended, and died under the torture, refusing to reveal anything respecting the priest.

The placable king, unwilling to order a general persecution, was satisfied with dismissing the civil mandarins, and degrading some of the military officers who had embraced Christianity. Peter Li, the first apostle of Corea, was banished. But the moderation of the prince did not restrain the persecuting spirit of the mandarins of the provinces. Several of the converts abandoned their houses and their property, and retired to the deserts and mountains to escape the fury of these subaltern tyrants. A few apostatized, and some relaxed from the strictness of their profession; but the greater number remained firm, and sacrificed all for their religion. Meanwhile Christianity made progress, and in 1800 there were ten thousand converts. The missionary was about to establish a mission in the mountains, when the king died and was succeeded by his son still a child, the queen-mother being regent. The mandarins had sufficient influence, during the minority, to kindle a general persecution, which became extremely severe. Several mandarins who had adopted the new religion were apprehended. Peter Li, who had been recalled from exile, was again seized. The tribunals were in session day and night. "During a year that these procedures continued," say the Coreans in their account transmitted to the bishop at Peking, "the most horrible torments were resorted to, to subdue the constancy of the confessors. Modes of torture were invented which were before unknown, and for

which no name can be found. The deaths were so numerous, and the amount of torture so great, that, in the judgment of all, nothing equal to it has ever been known since the existence of the kingdom; ministers, courtiers, literary men, nobles, citizens, artisans, laborers, merchants, traders, women, children — in a word persons of every rank and condition — were among the sufferers, so that all the people were in affliction, and murmured against this cruel oppression, to which they saw no prospect of a termination."

The danger of the missionary was daily increasing, and at length, in April 1801, he came to the conclusion to surrender himself to the government. He was examined, and presented an explanation of the Christian religion, in the form of an apology. He declared that he came to Corea only for the glory of God, and the salvation of men. On the 21st of May, 1801, he suffered martyrdom with the firmness of an apostle. The death of the missionary diminished not the zeal of the converts. Persecution still continued. A deputation was sent to Peking to request another priest, but he was arrested at the frontier and searched. Several letters were thus found, which put the persecutors in possession of the relations existing between the bishop of Peking and the Corean Christians. The deputy and two other Christians who accompanied him were immediately conducted to the court. They continued steadfast in the faith, and were beheaded. The government was alarmed, and imagined that all Europe was in motion and about to invade Corea. They wrote to the emperor of China, and requested him to aid them with troops, assuring him that a hundred vessels would soon make a descent upon their country. Fortunately the emperor did not take the thing to heart, but ridiculed their fears. He replied to them that the European missionaries were trustworthy men, that they had been two centuries in China, and that their conduct had been without reproach. At length the persecution gradually subsided, and all the prisoners of the lower class were set at liberty. More than a *hundred and forty* persons suffered martyrdom during this persecution, without counting those who were put to death during the two preceding ones. Some were cut up piecemeal; others died upon the rack; but the greater number were either strangled or beheaded. More than four hundred were banished. The number of those who were released after having been tortured, and those who languished long in prison, cannot be determined. There were rumors of other persecutions after this, but nothing definite can be learned respecting them. It should be observed that hitherto there had been no European missionary in Corea,

and only one Chinese priest. All had been accomplished by the zeal and firmness of the natives. From this time till 1832, a period of thirty years, the Coreans continued to write to Peking and to Rome for a priest. They applied also to the bishop of Shense, and likewise to the bishop of Nanking, but without success, until, in 1832, M. Bruguière offered himself for this mission, and was appointed bishop. (An interesting account of his travels through China and Chinese Tartary may be found in the Repository for 1837, vol. VI., page 287.) Having reached the borders of Corea, a severe attack of disease put an end to his life.

Upon the appointment of M. Bruguière to the Corean mission, a Chinese priest named Le, who had been educated at the Chinese college at Naples, was placed under his charge. The bishop sent this man before him to prepare the way, and he succeeded in penetrating into the country. His report, addressed to the *procureur* of the propaganda at * * *, was written in Latin, and must therefore take a sufficiently roundabout course in getting to the English reader, having been translated first from Latin into French, and now from French into English. The thoughts must not be expected to retain their Chinese air, after having passed through three languages so different from the one in which they were conceived. We give a few short extracts from his report, which is dated Corea, November 1st, 1831.

"At length we entered the first town in Corea, but in great anxiety, not knowing where to go for a lodging. But Providence delivered us from embarrassment, and conducted us to an inn, where as it happened there were at the time no travelers. One of our guides, whom I had sent before, soon joined me with a few Christians. The next day, although much snow had fallen during the night, we procured three horses, and I started in company with six Christians for the capital, which I reached after a journey of thirteen days. Here I was concealed in a very small house, and from that time was ill for a long time, and could not go out. At present I am better, and am occupied night and day in instructing the Christians. I have as yet admitted to the sacraments not much over a hundred. I am slow in admitting them, because I wish first to prove them well. I have learned that in the former persecutions more than four hundred were put to death, while five or six hundred were sent into exile. The present number of Christians is said to be twenty thousand, but I know not yet if this estimate be correct. The language of Corea is very difficult for strangers, because it varies according to the rank to

which one belongs. There are three principal divisions or ranks, but these are again subdivided, and each grade has its peculiar mode of expression, so that the rank of a person may be known from the language he uses. For myself, my life, since I have been here, has been passed in the midst of fears, and privations of every sort. I have this consolation alone, that I came hither by the will of God.

"In 1825 the emperor of Japan wrote to the king of Corea, informing him that six Japanese, who were worshipers of Jesus, had escaped in a small bark. 'If they are in your country,' he added, 'I beg you to seize them and send them to me.' From this fact we may suppose that there are still Christians in Japan. Every three years, presents are exchanged between the courts of Corea and Japan. Three hundred Japanese, and as many Coreans, are stationed on the coasts of their respective states to prevent quarrels arising between the people of the countries."

After Christianity had been kept alive in Corea more than fifty years, with no assistance from abroad, except the presence for five or six years of a Chinese priest, at length M. Chastan, under date of May 1st, 1836, announces the entrance into Corea of the first European missionary,[3] M. Maubant, effected by the efforts of the faithful Joseph, the indefatigable guide of the bishop. Joseph had returned to Peking where he was preparing to receive holy orders and to conduct M. Chastan into Corea. The latest intelligence from the Corean mission is found in No. 59 of the *Annales*, for July, 1838, in which it is stated that news had been received from Mgr. Imbert, one of the oldest missionaries of Szechuen, who had been appointed bishop apostolic of Corea in place of the late Mgr. Bruguière, and was on his way to the mission accompanied by two Chinese catechists.

P. S. M. Maubant reached Corea in December 1835; M. Chastan, in 1836; and the bishop Imbert, in 1836. Two others have been appointed to that mission, who have not yet reached their field of labor. The number of adults baptized during the year 1838 was little less than two thousand.

Notes. Unwilling to alter the text of this very interesting paper, kindly furnished us by our correspondent at Singapore, we take the liberty of adding the following notes.

1. The Coreans do indeed use the Chinese written character; but they have also one of their own, "similar in theory to the Japanese syllabic system." For an account of it the reader is referred to our first volume.

2. That there are, in the habits of the Coreans, resemblances to the former Ming dynasty, is doubtless true; but we can hardly receive the unqualified affirmation, that "they preserve the ancient costumes of China," wholly unchanged.

3. There is, we believe, according to the laws and statutes of the reigning dynasty, a quarterly contribution of tribute, from the king of Corea to the emperor of China; there is also an annual mission, accompanied with tribute; perhaps the quarterly tribute is reserved for the annual visit, and the whole presented together, and only once in the year.

4. The emperor of China is able to control the king of Corea at all times, but does not usually interfere with his internal arrangements; but should the king presume to open any intercourse with foreigners, no doubt the emperor would immediately interfere.

5. Xogun sama is not the proper name of any emperor, but merely a title; it is also written seogun or djogoun, with or without *sama*, which means simply lord. The two emperors who exerted themselves most to eradicate Christianity from Japan were Fide-tada and Yeye-mitsou.

6. In China and Japan there are political fears, not solely because of its being a foreign religion, but because of its *social* character — because, as a social system, it joins men close together in universal brotherhood. Were it otherwise, wholly unsocial, forbidding all mutual sympathy, it is very probable its foreign origin would not have greatly interfered to its hurt. Though admitted to be good, objections have been made to the accounts of its miracles, and to some of the rites and ceremonies which have usually accompanied it in the east.

7. Who this second Paul In is does not appear, and we are unable to give the requisite information. The former Paul In was beheaded in 1791.

8. The *first* during the lapse of many years, but not, we believe, the first that *ever* entered that country.

ART. IV. *Account of the Battaks. Extracted from the Tydschrift for Netherlands India.* By a correspondent at Batavia.

THE religion of the Battaks consists principally of certain superstitious ceremonies, and the worship of their more celebrated forefathers, of which one is assigned to each particular district; these gods or spirits wander about the woods and hills, and were, according to the natives, some celebrated chiefs of former times, who after death remained to protect the regions were they once dwelt, and are denominated *bego*.

More feared for their anger than depended on for their protection, the *bego* are worshiped in all seasons of difficulty, while men seek to appease their wrath by various offerings. They are consulted also in all important undertakings, which are generally preceded by a feast. Formerly, on such occasions, before they came into contact with the sect of the Mohammedan Padries,* swine were offered, but

* For some notices of these people, called *Orang Puti* in Malay, see Chinese Repository. Nov. 1834, vol. III page 320.

now generally a buffalo or a goat is slaughtered. They imagine that the *bego*, who is adored, holds communion with his worshipers, through the medium of the oldest man of the company (called *orang batuah* or *si basso*), who then foretells future events, propounds various wonderful similitudes, pretends to be beside himself as long as the spirit resides in him, and after his departure remembers nothing of what has happened. Prayers and praises, either daily, or on certain fixed periods during the year, are never offered up to these gods.

At Toba, one of the districts of the Battak country, a cruel custom prevails, which seems to have originated in their superstitions. They have there certain prognosticators of evil, who discover future calamities in the following manner: a boy, about 13 or 14 years of age, is buried up to his neck in the earth, and, by means of divers threatenings, constrained to promise that after his death he will forewarn the people of any misfortunes likely to come upon them. He is then killed, his body is burned, and the ashes are deposited in a bamboo, which is hung up over the council chamber of the village, and consulted on all important occasions. They imagine that whenever a motion is perceived in the bamboo, or a howling noise heard, that a warning is afforded them of some threatened calamity, treachery, or hostile attack, just then impending over them, and against which they take the most watchful precautions.

Whenever they take an oath, they betake themselves to the *bego;* on which occasions they hold a musket ball before their heads while they either confirm or deny the transaction in question, and hope that if they swear falsely the *bego* will bring them to some unhappy end, or cause them to fall in the first contest in which they engage. Notwithstanding which, however, they are not very true to their oaths.

Such of the Battaks as, in the later years, have come into contact with the Padries, have received some of the tenets of the Mohammedan religion, although they find it difficult to form any idea of the existence of one God; and the impression they have is in general so slight, that during the temporary absence of the Padries they give up their profession. Those who are immediately under the government of the Padries, hate that sect the more, because since their coming all the pigs have been made away with, and thus the Battaks have been deprived of a useful and much loved dish which they seek to provide themselves with elsewhere.

Each village has its patriarchal magistracy, who must guard against any misdeeds that may be perpetrated in their district, while the inha-

bitants pay all fines and reparations that are upon them, to the persons who have suffered injury, or to their heirs. It frequently happens, among the Battaks, that some of them, who fancy that they have been much oppressed or misused, withdraw themselves from the community, wander about in the woods, call themselves *harimu*, or tigers, and perpetrate all sorts of cruelty and wickedness, in order to avenge themselves for the fancied wrong. But the village, where the individual resided, must be answerable for all the acts of violence committed, while he is declared an outlaw, and it becomes the duty of his village, to offer a price for his head. It is permitted to any one, finding a thief in the act of stealing to put him instantly to death, but once apprehended his life is respected. Manslaughter is punished as heavily as murder, and no difference is perceived between them.

Matters of justice, and the punishment of offenders are generally left to the judgment of the whole people, though the law of the strongest usually prevails. The complainant or the injured makes a demand, and if he happens to be a person of influence, then the lot of the defendant may be considered pitiable; nothing will exonerate him. Having no code of laws, all is managed according to the customs, which are handed down by tradition, and respecting which the oldest among them are first consulted. What alteration or improvements these customs have undergone in the course of years, it is not easy to discover. Bribery everywhere prevails; everything can be accomplished by money; even murder can be bought off. People may be forgiven for stealing, by the restoration of thrice the amount stolen, or the offense must be expiated by slavery or death. Should the accused be rich, or connected with powerful relations, who will stand in the breach for him, he can buy off his offense; but when the accuser is a person of importance, the offender is sold, and the proceeds pass into the hands of the complainant. If an offender escapes, the blame falls upon his brothers or children, who pay the penalty instead; and in default of nearer relations, the punishment is visited upon individuals of the third generation.

The crime of treason is most severely punished, in which case the horrible custom, still in use among the Buttaks, of devouring human flesh, is put in practice. The criminal is brought to an open place, and bound fast, when each of the bystanders cuts off a piece of his flesh, which whilst the miserable wretch yet lives is roasted and eaten by his inhuman executioners. The Battaks of Mandeling carry this cruelty, so disgraceful to humanity, not so far as those who

reside more to the northward, who delight in human flesh, and buy slaves in the market for the slaughter, just like beasts: whilst among those of Mandeling it is only practiced as a punishment for great offenses, or on enemies taken in war, by whom their relations may have suffered injury or death,

Marriage among the Battaks is very simple, and unaccompanied with ceremonies. The man purchases his wife from her family, by presents according to his rank, consisting of a certain number of buffaloes, or some gold dust. The meeting that follows takes place without any solemnity, while religious services are not on such occasions considered requisite. The betrothed go together to the river, to cleanse themselves, and the union is complete; while the woman gives the man a *sarong* or cloth, which in case of separation is restored. The woman remains the lawful property of the man, and his relations. The husband is allowed in case of his obtaining no male issue to exchange her for a sister, if there happen to be one, and she pleases him: and if not, the parents are obliged to provide him with another woman out of their family, or to restore the dowry. Should the husband die, the wife falls into the hands of the brother or nearest of kin, who comes into all his rights, and who also takes care of the children. If the widow is not thus settled, she can never marry again, and remains the slave of her husband's relations.

Should the woman be dissatisfied, she can separate from her partner, but then everything given by the latter to her parents on occasion of the marriage must be restored, on which account it seldom happens that the wife seeks a divorce from her husband; while on the other hand, it is lawful for the latter to send his partner back to her parents, with the restoration of the cloth, without having any claim upon the dowry which is retained by the parents, as their own property.

Polygamy is permitted among the Battaks, and the number of wives each man takes is restricted by no law. The common people, however, do not make much use of this privilege, and keep themselves mostly to one wife, while the chiefs seldom exceed the number of two or three. All live in the same house, because it is not the custom among them to have more than one dwelling for each household: sometimes indeed several families reside under the same roof, particularly if they happen to be the relations of the owner. The oldest women, or the one of most respectable origin, possesses some kind of authority over the rest of the women. Concubines, or slaves who are used as such, do not obtain thereby any right or privileges: however,

a Battak seldom does these things openly, and looks upon such practices as degrading, particularly if he happen to be of a great family.

On the death of the husband, the greatest respect is paid to his remains, and more care is taken of the dead body, than of suffering rich or poor relations. No sooner is the breath out of the body, than the same is proclaimed by the firing of guns. The corpse is embraced by weeping females, who increase their lamentations, in proportion to the number of spectators. The dead body is then dressed in the best apparel, and embalmed with camphor and certain vegetable preparations. It is then deposited in a chest, made out of two large pieces of timber, on a layer of raw Indian corn, and burnt rice, mixed with a decoction of turmeric. The coffin remains several days open, while the body lies in state; the death of the individual is in meantime made known all around, and some buffaloes are killed, for the entertainment of visitors; the bones of which are sent to all the head people throughout the district, who replace the same, at the time of interment by a living buffalo. After this, the coffin is fastened down and well caulked, when it is kept in the hall of the house for a period of from six to eighteen months, during which time, it is guarded by young women and maids, night and day, with flambeaux. One month before the funeral, the same is made known to the friends, and especially to those who had previously received the bones of the slaughtered buffalo, who each appear before the house of the deceased with a living buffalo, which according to the custom of the country they are required to pay. When the day of burial has arrived, the whole herd of buffaloes, which in case the deceased was a person of consideration amount to several hundreds, is arranged before the house of mourning, blindfolded, ornamented with gomuti and cotton, and tied to posts, the greatest in the midst. The whole family then arrange themselves, with all their slaves after them, and walk seven times round, all screaming as they go, when they place themselves before the largest buffalo, which has its head sprinkled over with yellow rice, by the oldest wife, out of an earthen pot which she holds in her hand. Then addressing the buffalo, in a loud voice, as though it were her husband, she takes final leave of him, and breaks the pot over his head, in which pot, in order to insure its fracture, a stone is bound up; because the failing to break it in one blow would be considered as a great disgrace to the family. As soon as the pot is broken, the oldest woman, together with the other wives and concubines, began to scream as loud as they can, while they dance and jump, and scratch themselves so severely in the face and body, that

not only the blood gushes out, but the skin is torn off, for which tyeh are prepared by a very light clothing, only just concealing their shame. Followed by all their slaves, with umbrellas over their heads, they then betake themselves to the river, where they wash and return clothed to the house; upon which a champion, dressed in red, steps forth, and having paraded seven times round the buffaloes, he fetches each one a slap and a blow with his lance. The buffaloes are then slaughtered, and feasted on joyfully by the multitude, who sometimes amount on such occasions to 4000 or 5000. The largest buffalo is kept to the last, and reserved for the relations of the deceased.

Their burial places are mostly in the neighborhood of the villages, on high mounds or hills, so that the interment is accompanied with some difficulty; besides which the scaffold on which the body is borne is built in the form of a pavilion, so great and heavy, that frequently the houses in the village must be broken down, to let the cavalcade pass by; the bier requires more than 200 men to carry it, who are urged on by the drawn swords of numerous chiefs and champions. It not unfrequently happens, nevertheless, that the corpse is left to pass the night at the distance of not more than half a mile from the dwelling. On the occasion of such funerals, there arise very often great disputes, which end in murder and death. The bier is adorned with two or more wooden images, in very indecent attitudes, of which the most lewd are the most prized. The family collect all that they can scrape together to make the funeral as splendid as possible, in which no cost is spared; while they cherish the idea that if there remained any riches of the deceased, the relatives would not be sincerely grieved at their loss. The offering of buffaloes must therefore be tenfold, and hundreds must die at the funeral of a rich man. The horns and jaws of the same ornament the grave, on which also the images are placed which had been fixed over the coffin in the house of the deceased.

The Battaks consider it as the greatest happiness they can obtain to be interred in the graves of their elders: and when they go abroad their chief apprehension is lest they should not obtain this privilege; which makes them sometimes timid in fight. They sometimes, however, put themselves in circumstances of danger, to rescue the dead bodies of their chiefs, the loss of whom they consider the greatest misfortune that could befall them. If the bodies cannot be immediately carried away, or kept in their huts, (the unpleasant smell of which they are content to bear,) they then inter them for the time, and dig them up at some future opportunity, in order to transpor

them to their own land. The greatest mark of honor which they think they can do to those who have died a hero's death is to adorn their graves with the skulls of those enemies, by whom they were killed. When the coffin is let down into the grave, it is once more opened, on which occasion the deceased is furnished with a cloth, plate, bason, dish, &c.

At the death and funeral of women fewer ceremonies are made use of, than for the men. The expense of such funerals dissipates almost all the property which is left by the deceased, and this is one of the principal reasons why most of the chiefs are poor and needy. Their property consists principally of slaves, and these are partly sold off on such occasions. The children of the deceased have all an equal share in the property that may remain. The oldest son claims the right of succession in the authority of the father, but frequently this is infringed, and the custom not followed up. Should either of the younger brothers possess more talents or courage, than the lawful heir, he generally makes himself master of the government, while such a one is sometimes chosen thereto by the father. In default of the eldest the government comes to the youngest son; for according to the custom of the country, the intermediate sons must never take any share in the management of affairs; but through carelessness, it sometimes happens among the Battaks that the worst of their laws are followed up. All come, in a certain sense, into the rights of their fathers, maintain their dignity, and this is the reason for the great number of chiefs which we meet with in the Battak country, so that in one village we find sometimes four or five rulers, who lay claim to the same authority, and who if they had the might would defend their claims by force.

ART. V. *A Peep at China, in Mr. Dunn's Chinese collection; with miscellaneous notices relating to the institutions of the Chinese.* By E. C. WINES, Philadelphia, 1839. 8vo. pp. 103.

WE scarcely know which claims the greater admiration — the speed and comfort with which the traveler can reach those countries, where curiosity or business most powerfully attracts him; or the still greater convenience and safety, with which those who quietly re-

mam at home may form the most accurate conceptions of places they never expect to visit. Every friend of humanity has reason for devout thanksgiving to that Being "*whose inspiration giveth understanding*," who, through the *Bezaleels* and *Aholiabs*, and *all the wise-hearted in whom he putteth wisdom*, is bringing the different nations of the earth in proximity with each other, and binding them together by the ties of a common sympathy, so that eventually the blessings of Christianity and civilization, enjoyed in the most favored lands, may become the portion of all. An appeal to divine revelation seems scarcely necessary to impress this conclusion. To admit that God is the source of all the wisdom which his creatures possess, and yet to suppose for a moment that his object in the astonishing results of that wisdom, by which the earth is becoming almost a new theatre of life, is the accomplishment of some mere temporary end, argues a strange forgetfulness of the character of Him in whose sight, "*a thousand years are but as yesterday when it is past, and as a watch in the night.*"

But it is not simply the locomotive facilities, which have been so astonishingly multiplied within the last few years, and which are improving every day, that claims our gratitude. We are laid under almost equal obligations for the number and adaptation of the means, by which those who cannot avail themselves of these facilities may yet obtain the most minute knowledge of distant countries. It is true the two are intimately connected, and perhaps ought to be viewed as cause and effect. If the former, by reducing time, may be said to annihilate distance; the latter, by presenting exact resemblances — something very nearly allied to *tableaux vivantes* — may be said to approximate places. The character, the habits and customs, and particularly the moral condition of the world, are by the latter brought beneath our immediate observation; while the former opens channels of communication, through which both living and life-giving streams may flow forth to bless the uncivilized and the deceived of mankind. The two combine to realise the prophetic promise, "many shall run to and fro, and knowledge shall be increased." We are well aware that these views are thought to be visionary by many — that neither the projectors of the improvements we have referred to, nor those who avail themselves of the advantages they confer, are harmonious in their opinions in reference to the ultimate designs of Providence. But this, though a subject of deep regret, by no means affects our position. It was not only through the famed conqueror of Babylon, who cheerfully accepted the appointment of God in which he had

been named before his birth, that Jehovah performed his purposes. He also employed, as a rod to punish his hypocritical people, the proud king of Assyria, who disdainfully numbered the God, he was blindly serving among *the idols of Jerusalem.* "By the strength of my hand I have done it, and by my wisdom for I am prudent," was his haughty and insolent declaration. And what was the reply of him, in whose hand his breath was? "Shall the *ax* boast itself against him that heweth therewith, or shall the *saw* magnify itself against him that shaketh it?"

That the number of those who 'acknowledge God in all their ways' is constantly increasing, we are happy to know. That ships are commissioned — voyages and journeys are undertaken — works are written, and curiosities are collected for the highest improvement, and most permanent interests of mankind, are not merely matters of notoriety, but of great and growing promise to the world.

The pamphlet before us, which has elicited the foregoing remarks makes a happy recognition of those providential developments and prophetic disclosures, which daily, by some new and striking coincidence, sustain the attention of those who can "discern the signs of the times."

In his "advertisement," the writer "is free to express the opinion, that Mr. Dunn, in the collection he has made and now offers to public examination, has done *more* than any other man to rectify prevalent errors, and disseminate true information, concerning a nation, every way worthy to be studied by the philosopher who delights in the curious, by the economist who searches into the principles of national prosperity and stability, and by the Christian who desires the universal spread of that gospel, in which are embarked the highest temporal welfare, and the immortal hopes of the human race."

There are several means employed to impart a knowledge of distant and strange countries, which may well be compared to glasses, differing in magnifying power. The most common of these is the simple narrative, or the history of those countries. When illustrated by fine engravings, the places described are brought more distinctly within the field of our vision, and the objects are enlarged. The well-executed panorama takes precedence in this class of optics. Indeed its powers are so great, that the country represented is brought immediately before and around you. It gives as accurate a conception, and may leave as deep and indelible an impression, as the reality. The splendid panorama of London, in that city — of Jerusalem in New York — of Algiers in Paris — of Geneva and many

other places, scattered over Europe fully justify this apparently extravagant assertion.

But the best glass is the one through which Mr. Dunn affords his visitors "a peep at China." It differs from the perspective, just described, in this important particular. That presenting the objects in the group necessarily diminishes many of them into their distant proportions. This places before you all the objects or their fac-similes with the most minute adaptation to the focal distance of your vision. The exhumed cities of Italy do not afford such a living picture of what they once were. Here nothing is defaced — nothing has been resolved into its pristine elements. The visitor must feel as if he were examining a country, where the breath of life and the noise of instruments had suddenly ceased, and every object animate and inanimate had been left unchanged and indiscerptible.

In "the descriptive sketch of the collection," the writer advances a sentiment which *if infallible* shows that China can be studied to more advantage in Philadelphia than in Canton or Macao. "It is well known," he remarks, "that an impassable barrier excludes foreigners from all but a small patch of the celestial empire. Considering these restrictions, and the very limited sphere of observation that can be enjoyed by any stranger not connected with a diplomatic embassy, we have little doubt, that a better idea may be obtained of the *characteristic intelligence and national customs* of the Chinese, from Mr. Dunn's collection than by an actual visit, we do not say to *China*, but to the *small portion of Canton*, which is all that foreigners are permitted to see." As the writer has enjoyed advantages for studying China which are denied to us, poor prisoners, the world will of course adjudge us incompetent to invalidate his testimony. Still we cannot forego the gratification of offering a few commendatory observations, and if we should venture upon a correction or two, we will do so with becoming diffidence. That the collection "cannot be matched elsewhere in any part of the world," we have sufficient reason to believe.

"The many thousands of individual objects which this collection embraces, are not, of course, susceptible of a perfect classification; yet the principal and most instructive of them may be ranged under the following heads:— figures, of the size of life, in full costume, representing Chinese men and women, all of them being real likenesses; implements of various kinds; paintings; specimens of japan and porcelain ware; models of boats and summer-houses; lanterns; natural productions, including birds, minerals, shells, fishes, reptiles,

insects, &c., models of pagodas; with a numerous assemblage of *et cetera*, which refuse to be classed."

The following describes the effect produced upon entering "the spacious hall of collection." "Here, as if touched by the wand of an enchanter, we are compelled to pause, for the purpose of taking a general survey, and giving vent to our admiration. The view is imposing in the highest degree. But it is so unlike anything we are accustomed to behold, that we are at a loss for epithets exactly descriptive of it. Brilliant, splendid, gorgeous, magnificent, superb — all these adjectives are liberally used by visitors, and they are strictly apposite, but they want the proper explicitness; they do not place the scene,— new, strange, and *bizarre* as it is,— distinctly before the mind. The rich screen-work at the two ends of the saloon, the many-shaped and many-colored lamps suspended from the ceiling, the native paintings which cover the walls, the Chinese maxims adorning the columns, the choice silks, gay with a hundred colors, and tastefully displayed over the cases along the north side, and the multitude of cases crowded with rare and interesting sights, form a *tout ensemble*, possessing an interest and a beauty entirely its own, and which must be seen before it can be appreciated."

The writer, not satisfied, as he well knew his readers would not be, with a hasty and general description, conducts them around the room, and minutely describes the curiosities which successively meet their attention. Having carefully examined with him the contents of each case, and learned from his lips, "that a large residuum remains in the store-rooms for want of sufficient space in the hall for their convenient display," we cannot but express our surprise at the multiplicity of the objects, and no less so at the taste displayed by the proprieter in their collection and arrangement.

As could scarcely be avoided, where accounts are various, and the writer has not had the opportunity of testing their relative claims to accuracy, by personal observation (we ask his pardon), and some acquaintance with the language, a few minor errors appear in parts of his pamphlet.

The opinions of our highly esteemed friend Mr. Dunn, whose heart is evidently swayed by a charity the most beneficial in its tendencies, because it *hopeth* and *believeth all things*, are, we think, a little too favorable respecting the principles of the Chinese, particularly the common honesty of the people, and the official integrity of their rulers. We have lately had some new chapters on these subjects, which are explicit and decisive, especially on the last mentioned point.

There is a mistake in the sentiment, that "only parents of the wealthier sort can afford to their daughters the luxury of small feet." The fashion is aped by all classes, as the streets and houses of Canton and Macao abundantly testify. Among the poor, where the service of this member is sometimes considered indispensable to gaining a livelihood, the feet are permitted to attain their natural size; but even the poor have another mode of calculating the profit and loss of this speculation. As they generally receive a sum from the bridegroom when their daughters are given in marriage, "the golden lilies" come in at such a time as a matter of pecuniary consideration. Many of those who have submitted to the torture until marriage, are obliged to unloose the bandages, when they find that they are compelled to assist their husbands in the plodding pursuits of the fields and gardens. This accounts for the great variety of size and shape, which foreigners remark in the feet of the numerous women seen in the accessible parts of the empire.

Another slight error refers to gambling. Although it is considered in China both disreputable and immoral, we cannot affirm, with the writer, that "the governmental officers, and the more respectable of the people are free from this taint." Among the common people, it is open and almost universal; with the classes referred to, it is secret, and resorted to as an amusement with friends in their own houses.

A far more glaring inaccuracy respects the Confucianists. The writer affirms that this sect has "no temples and no regular worship;" now from one of the native books it appears there are upwards of 1500 temples, dedicated to Confucius, and more than 60,000 bullocks, pigs, sheep, and deer, are annually offered to the manes of the sage. Not only every province, but every minor district, of which there are more than seventy in some of the provinces, has a temple dedicated to the philosopher, where sacrifices are offered by the officers of government, scholars, and others. Indeed Confucius is not the only distinguished personage of Chinese origin who is adored in the empire. There are temples erected to a host of canonized worthies — some of whom, as Kwan footsze, the patron spirit of the reigning dynasty, are invoked as gods, able to succor. These are all the deities formally acknowledged by the literati or Confucianists, and by the government and its officers, although you rarely meet an individual who does not pay adoration also to the gods and saints recognized in the calendars of Budha and Laoutsze.

The author says "with the exception of Christianity and Mohammedanism, Budhism is more widely disseminated (in the world) than

any other religion." The first exception we fear, is not tenable: would that it were—the other of course is still more incorrect. We cannot subscribe to the declaration that all the Budhistic priests are "veritable mendicants, ignorant, groveling, lazy, and without influence." Among our acquaintances are some who are respectable and highly respected.

The writer errs in supposing that "wheel carriages are not used in China." At Peking and in its vicinity, they are employed for the benefit of travelers,—in other places, where they are generally drawn by bullocks, they are used for agricultural purposes. That men and women are more frequently attached to the plough than buffaloes is, we opine, rather fanciful. There are a few other statements which we could not indorse, but they are scarcely of sufficient importance to demand a distinct notice.

As the pamphlet is intended as a picture of China, it is evidently defective in coloring. The deepest shades do not appear. Still, with these few deductions, we are happy to express our full assent to the general descriptions, and our cordial congratulation to our friend, whose laudable desire to gratify his countrymen has proved so eminently successful. Though the pamphlet is indebted to the museum for its chief worth, it quite discharges its obligations by adding items of intelligence which the latter could not possibly represent.

The spirit of the writer is worthy of commendation, and we trust that Mr. Dunn by means of his collection, and Mr. Wines through his description, will have the happiness of seeing large accessions to the number of those, who in the language of the latter "most devoutly long for the auspicious day, when the pure religion, that distilled from the heart, and was embodied in the life of Jesus, shall shed its sacred influences on every human being. When the missionary shall find an auxiliary in the stainless life of every compatriot who visits the scene of his labors for purposes of pleasure or of gain,—when he can point not only to the pure maxims and sublime doctrines proclaimed by the Founder of his faith, but to the clustering graces that adorn its professors,—then indeed will the day dawn, and the day-star of the millenium arise upon the world!"

Art. VI. *Notices of captain Maxwell's attack on the batteries at the Bocca Tigris, on the 12th of November, 1816.* By captain Basil Hall, R. N., F. R. S.

Lord Macartney's embassy sailed from England in September, 1792; reached Peking in August, 1793; and returned after an absence of little less than two years. Lord Amherst's sailed in February, 1816: reached the capital in August of the same year, and returned to England in October, 1817, after an absence of twenty months. This latter mission came out in H. B. M. S. *Alceste*, captain Murray Maxwell, accompanied by the *General Hewitt*, Indiaman, and the *Lyra*, a ten-gun brig, commanded by captain Hall. After leaving the embassador at Takoo near the mouth of the Pei ho, capt. Maxwell visited the coasts of Leaoutung, Corea, and Lewchew, and anchored off Lintin early in November. There he received dispatches from the British factory, announcing the unsuccessful issue of the embassy, and the expected return of lord Amherst. The failure of the mission, it appeared, "had disposed the Chinese authorities at Canton to treat the interests of the British factory with great contempt, and in several instances to visit his majesty's peacable subjects with insult and direct injury." The governor of Canton had issued a proclamation, declaring the embassador would not be allowed to embark in the river, but must find his way as he best could to the ships, which were to remain at anchor among the Ladrone islands, almost in the open sea. "The hostile sentiments of the governor towards all foreigners, and especially the English, had long been well-known;" and, under such circumstances, "these proceedings were precisely what had been anticipated; and great anxiety was felt by all the foreign residents, as to the line of conduct which captain Maxwell would adopt on the occasion." It should be borne in mind, that, some time before this, an imperial edict had been published, requiring that the present embassy should be treated exactly as the former (Macartney's) had been.

"Shortly after the ships had come to an anchor off Lintin, a mandarin, in command of a fleet of war junks, came on board the Alceste. He said a pilot would be soon sent, together with the usual permit, or chop as it is called, sanctioning the entry of the ships into the river. But on the 7th, three days afterwards, a mandarin of much higher rank came to the frigate, expressly directed, he said, by the viceroy, to order us to remain where we were, and on no account presume to approach nearer the river's mouth.

Captain Maxwell expressed great surprise at this rude message, and argued the question the more earnestly, as this mandarin said he was in confidential communication with the viceroy, and authorized by him to make arrangements. It was in vain represented, that the proceeding alluded to would be highly indecorous, not only on account of the inconvenience and difficulty of communicating with the ships anchored so far off; but, being directly in the teeth of an established precedent in the case of Macartney, such a line of conduct would be a palpable insult to the present embassador. * *

"The whole of this interview," continues captain Hall, "was interesting and curious in a very high degree; for it was evidently a sort of experiment on the part of the Chinese, to discover what manner of man they had to deal with; and captain Maxwell, who had an important duty to fulfill, may be supposed to have been feeling his way likewise, and endeavoring to discover to what lengths fair words would reach, and how far, in the event of the worst, it might be necessary to bring the argument within the range of cannon shot. It was as fair a diplomatic skirmish, therefore, as could be, and to a spectator like myself, amusing beyond description. The conversation was carried on principally through the medium of a Chinese interpreter, or linguist; but the mandarin himself also understood some English, and more than once showed, by the expression of his countenance, that he knew what was meant, even before the interpreter had time to render the words. When captain Maxwell asked how it happened that the commander of the fleet, who had visited him on the 3d instant, had undertaken to procure pilots, chops, and so on, if not duly authorized! 'Oh,' replied the viceroy's envoy, 'the officer happens to be partly a fool, and partly a wit; he was acting the latter character when he came to you, and merely wished to make sport; he was only quizzing, I assure you, and had no authority.' 'Well,' said captain Maxwell in reply, 'it may be very well for such a fellow to take these liberties; but,' added he, in a tone and manner which made the mandarin's button wag on the top of his bonnet, 'I advise his excellency the viceroy not to take example from his admiral, and attempt to pass any such humors on me!' Our Chinese diplomatists exchanged expressive glances, and for sometime all was allowed to go on smoothly."

The necessity of having a security merchant for the Alceste was the next subject of conversation.

"The mandarin, not duly warned by the tone and manner of captain Maxwell's first reply about the facetious admiral, or more probably being misled by his uncommon gentleness of manner, said it was the intention of the viceroy not to allow the ships to remain longer, even at their present anchorage, unless they procured a hong-merchant forthwith to answer for their good behavior. 'What is it you mean!' said captain Maxwell, warming a little; 'let me hear that again, if you please.' The Chinese, not altogether at his ease, repeated that security must immediately be lodged for the good behavior of the ships. 'Are you aware,' said captain Maxwell, 'that this is a ship of war — king George the third of England's frigate, the

Alceste?'—'I did not distinctly understand,' stammered out the mandarin, who saw too late that he was in a scrape, and knew not for his life how to get out of it; 'I wished to be better informed — I wished merely to learn from you what cargo you brought — what kind of goods to dispose of.'— 'Cargo!— goods to dispose of!' exclaimed captain Maxwell, rising and striking the table with his clenched hand, in admirable feigned anger — 'cargo, did you say?— Powder and shot, sir, are the cargo of a British man-of-war! Did you see his majesty's pendant flying at the mast-head? If you did not, I desire you will take a good look at it on your way to Canton, where you may tell the viceroy you have seen a flag that has never yet been dishonored — and please God, while it waves over my head, it never shall!' When captain Maxwell began this address, the mandarin opened his eyes, and stared amazedly at him; then rose half off his seat, and presently with his hands shaking, as if the cold fit of an ague had overtaken him, doffed his cap of office, and gave a glance over his shoulder towards the stern windows, to see whether, in extremity, he had any chance of making his escape. As captain Maxwell approached his climax about the flag, and struck the table a second time, the mandarin and interpreter both retreated, step by step, as far as the cabin permitted them, where they stood with uplifted hands, quite aghast, and in an ecstasy of terror." * * *

"Matters, however, were soon apparently reädjusted, by captain Maxwell's ringing the bell, and ordering some cherry brandy, which the terrified mandarin relished vastly more than the gunpowder speeches he had just been treated with; and I could see him more than once cast a side glance to the racks, suspended under the guns, each holding a dozen of twenty-four pound shot. A desultory conversation ensued, during which all official business was sedulously avoided for a time; but captain Maxwell, whose object was to be fully understood, would not allow the unhappy worshiper of Fo to leave the ship without something so explicit, that even the acuteness of Chinese diplomacy should not be able to evade or misconstrue it. He accordingly resumed the subject by asking the mandarin, now he was aware what the frigate's cargo consisted of, whether he thought the viceroy would grant the proper chop. 'I have no sort of doubt of it,' he replied eagerly; 'and if you only consent to wait till the twenty-third day of the moon, four days hence, you may rely upon it that a free permission, a grand chop of the first order, will be sent to you, together with pilots, refreshments, and all you require.'—'Be it so,' said captain Maxwell; 'I am the last man in the world to do anything in a hurry;— I have not the least wish to do what is offensive or contrary to the usages of any country. But understand me, once for all; I am perfectly resolved that neither the embassador, nor the flag of my nation, shall be insulted in the manner alluded to in the viceroy's communication: and if, on or before the twenty-third day of the moon, a free permission to enter the river does not arrive, I most certainly shall proceed in this ship without it; and shall not stop till I have reached the spot occupied by the his Britannic majesty's ships employed on the former embassy. You regulate

all things in this celestial empire of yours by precedent, you tell me, and it shall go hard but I will furnish you with one that will serve you for many years to come.' The mandarin thus schooled was in a great hurry to be off, and carrying with him the linguist as a witness to bear him out in the strange story he had to tell, made all sail towards the city."

Captain Maxwell had before him a well-established precedent in the case of the *Lion*, lord Macartney's ship, which was permitted to proceed to Whampoa; "and in proportion to the advantage supposed to be gained upon that occasion, he considered the loss would now be great if this point were to be given up." He thought (rightly), "that if he sailed resolutely up, and took the station which, according to precedent, he was entitled to claim, such a step might show the Chinese, that however the embassy might have failed in obtaining farther advantages, the English nation was in no humor to relinquish those which it already possessed." Accordingly, such being his views and feelings, he prepared to carry them into execution without delay.

"The twenty-third day of the moon came accordingly, without any reply from the viceroy: neither pilot nor chop making its appearance. The Lyra in the meantime was dispatched for provisions to the Portuguese settlement of Macao, in the immediate neighborhood. But captain Maxwell wishing to give ample time, and above all unwilling to do anything precipitate, waited four and twenty hours later than the day specified; at the end of which period, on the 12th of November, he weighed and proceeded to Chuenpe, an anchorage a few miles below the narrow entrance called the Bogue or Mouth, the Bocca of the Portuguese navigators. Here a fleet consisting of seventeen large men-of-war junks, each mounting from four to six guns, with a complement of sixty men, was drawn up in line of battle to oppose the farther progress of the frigate. The numerous batteries along shore were also observed to be filled with men: indeed the whole scene indicated a resolution of resisting the intention of the strangers to pass the prescribed limits. A small boat, or as it is called a sampan, was now seen to put off from the admiral's junk, and make towards the frigate. This boat was rowed by a single old woman, which ridiculous circumstance, though not uncommon in the upper parts of the river, was certainly now intended as an additional indignity. On her coming alongside, the same interpreter who had accompanied the mandarin at the memorable interview of the 7th, made his appearance on the quarter-deck, along which he strode with an air of much greater confidence than he had shown in the cabin a few days before. He was the bearer of an order as he expressed it, from the commander-in-chief of the emperor's war junks, for the frigate to anchor instantly. Captain Maxwell, whom nothing could irritate or discompose, answered this impertinent mandate by jocularly asking in the broken English used by the interpreter, 'Suppose no do — what then?' 'Then, I thinkee,' retorted the linguist, with a

very significant wink of his small red eye,—'I thinkee that my mandarin there sinkee your ship!' And sure enough, while they were still in conversation, the admiral fired first one gun, then another, and so on along the whole line. Although these guns were all shotted, captain Maxwell, with good humor and presence of mind, called out that he was greatly obliged to the admiral for his salute, and ordered three guns to be fired with powder only, in return for the compliment, but continued his course onwards under sail. The mandarin soon put this mistake to rights by firing more shot, in which example he was followed by the whole fleet. Their guns were worked with considerable spirit and rapidity; but somehow or other, not only the admiral, but all the officers under his orders, managed never to strike the frigate, or even to fire directly over her, taking care to pitch their shot either just ahead or just astern. It is not fair, perhaps, to insinuate what motives influenced this gallant officer on the occasion; it was sufficient for captain Maxwell's purpose that no shot actually hit his ship, and he sailed on without taking the smallest notice of the uncivil cannonading in his rear.

"When the frigate had reached nearly to the Bogue, or entrance, and almost within range of the battery called Annunghoy, the light wind which had carried her so far, gradually died away, and the tide, setting strongly out, rendered it necessary to drop the anchor. The Chinese fleet brought up likewise, but continued firing away as briskly as before. Captain Maxwell, whose attention had hitherto been occupied by piloting the frigate, was now at leisure to attend to the warlike admiral. He accordingly loaded one of the quarter-deck guns, and a two and thirty pound carronade, and having directed it and primed the lock all with his own hands, drew the trigger himself. The gun was aimed so that the shot should pass over the centre of the commander-in-chief's junk. The effect was instantaneous, and most ludicrous; the crews, not only of this vessel, but of the whole line, fell flat on their faces, as captain Maxwell described it in his letter to me, 'like Persians at sunrise,' while the admiral in person was seen for a moment actually in the air, into which he had leaped in the extremity of his amaze, and in the next instant he lay prostrate on the deck. So remarkable was this exhibition, that captain Maxwell at first feared he had pointed the gun too low, and actually killed the poor mandarin; while the sailors, who were in ecstasies with the sight, exclaimed that the captain had shot away the China admiral's head. Without any such serious issue, the effect was quite as complete, for the firing instantly ceased.

"It is an invariable rule in China, whenever a casualty happens in consequence of guns fired from any foreign ship, to insist upon the man who actually fired the gun being given up, not the officer who gave the order; as if the guilt rested with the mere agent, rather than with the chief at whose instigation he has acted. Captain Maxwell was therefore determined, at all events, to simplify the present question, by loading and firing the first gun with his own hand, and thus to make himself, in every sense of the word, Chinese as well as European, the responsible person. This incident

may perhaps appear a trifle to some persons, but it was one strictly in character with the whole of these proceedings; and the anecdote is worthy of being borne in the recollection of every officer in command, who, as he shares all, or nearly all, the credit of successful enterprise, should be ready to take upon himself the whole weight of censure, should the consequences be disastrous. About half past eight of the same evening, a breeze sprung up, which admitted of the ship steering through the Bogue. The anchor was instantly weighed; but so vigilant were the Chinese, that the topsails were hardly sheeted home before a flight of rockets, and a signal gun from the fleet, announced that night or day the passage was to be disputed. In the next instant there was a simultaneous flash of light from one end to the other of the batteries on both sides of the river, sky-rockets were thrown up in every direction, and all the embrasures were illuminated in the most brilliant manner. 'The boatswain's pipe,' to use captain Maxwell's own expression, 'did not man the Alceste's guns more smartly than these signals did the Chinese batteries. The very first shot they fired,' to continue the extract from a letter I received some days afterwards, 'hit us very hard in the bows, and pretty low down; the second cut away one of the mizen-shrouds, and went through the spanker; in short, they went on remarkably well. It really put us quite in mind of old times again. My orders were that not a shot should be fired until one was heard from the quarter-deck, the trigger of which I pulled myself when within less than half-musket shot of Anunghoy, the battery at the Bogue; and then the main-deck and forecastle very speedily put out all John Chinaman's lights. It really was a very fine and spirited scene while it lasted. But the best effect of the whole is,' continues captain Maxwell, 'that the viceroy has quite recovered his good breeding, and become remarkably civil. A mandarin of much higher rank than our former visitor was sent down to where the ship had anchored in the river, after passing the batteries, to say that I might come as far as I pleased; that the Lyra might also enter the river when I pleased; all boats might pass and repass the Bogue when I pleased; in short everything is to be done according to my pleasure; and what is amusing enough, a chop, or edict, has been published in Canton, stating that the Alceste had entered and come up the river by the viceroy's express permission, the same manner as the ships of the former embassy.'"

Art. VII. *Literary notices: Dictionarium Anamitico-Latinum, primitus inceptum ab P. J. Pigneaux, dein absolutum et editum à J. L. Taberd. Dictionarium Latino-Anamiticum, auctore J. L. Taberd. Serampore*, 1838. 2 *tomi.*

Cochinchina, or, as it is here called, Anam, was formerly among the least powerful of the various nations occupying the tract of country that lies between China, the Malayan peninsula, and India. It is now the ruler over several of those states, and in wealth and power it

probably takes precedence of all. By the Chinese, to whom it has been at various times subject, it was named in the sixteenth century Keaouche, or Kiaochi. This name, by a little corruption — Kaochi, Cochi — appeared to the Portuguese identical with Cach'chi, now called Cochin, on the Malabar coast; and they therefore named this state Chinese Cochi, or Cochinchina. Ciampa or Champa, to the south, and Camboja or Cambodj, to the southwest, were, at the time when this name was given, independent states of considerable importance. To the north, Thunhkinh, or Tonquin, (so named from its then capital, Tungking, the eastern metropolis,) was also independent, in fact had usually been the paramount power;— having once been a province of China, it had received the name Annan, or Anam, the peaceful south. Both the paramount authority and the name Anam have in later years been transferred to Cochinchina; and the empire that has been formed by the union of the other three states, Tungking, Champa, and Camboja, with itself, has been named the Anamitic empire. A change of dynasty caused an alteration of the name Anam, to Yuĕnan (in Chinese), or Vietnam (as it is pronounced in the vernacular tongue): but this change is more classical than popular—Yuĕ, or Viet, seeming to be the most ancient name of these southern people, while Anam is now the generally recognized name of the nation.—The people of these four states appear to have been originally of one race; on the southwest, the Shans and perhaps also some tribes from Hindustan have mingled with them; on the north, in Tungking and Cochinchina Proper, the Chinese have given them a literature, and have greatly modified their language and character. But in the mountainous regions to the westward, are still various wild tribes, probably of less mixed race, and preserving, it is likely, more of an original language.

What this original language was, it is now vain to inquire. The prevalence of the Chinese language and literature among the educated of Tungking and Cochinchina, has been already alluded to: from them it has descended to the lower classes, though greatly intermingled with words, which, as they are not traceable to a Chinese origin, are probably remains of the aboriginal tongue. The people, before their subjection to the Chinese, appear to have had no written language of their own; and the Chinese characters have therefore been adopted, but with numerous modifications, and even new formations, to adapt them to such words as acknowledged no Chinese parentage. Hence, as in Europe during the middle ages, there are *two languages of writing*, commonly to be met with. Like the Latin, Chinese seems among the well-educated, to be universally understood: it is made use of,— little, if at all, corrupted,—in many of their books, and also, we believe, in most official documents. But a modification of it (somewhat as, in England, a modified Roman alphabet) is employed by the masses of the people, with manifold corruptions, for the writing of the mixed native language or dialect.

Confining our attention to this vernacular language, we find in it, also, a distinction of dialects As in Europe the same Latin word —

manus, for instance — is pronounced one way in England, another in Italy ;— so in Cochinchina, Chinese words, even when uncorrupted, are not pronounced precisely as they are in China. Hence originate *two dialects*: that of *reading*, in which all words that are purely Chinese are pronounced not *very* differently from what they are in China; and that of *speaking*, in which all analogy with Chinese is disregarded,—and, while many words are not at all of Chinese derivation, many others, though originally derived from Chinese, are yet considerably altered from the primary form. Our meaning may be illustrated by a reference again to Latin and English, the former standing in place of the Chinese, the latter in place of the Anamitic language. *Mens* and *mind* are evidently the same in origin, as in sense, but, in deriving the one from the other, we observe considerable alteration in form. Had we no alphabet — but a writing originating in symbols, the hieroglyph for heart, ♡ or the Chinese character 心 might be called by us *mens*, while yet in speaking, the symbol not being before us, we should say, *mind*. Add to many words so circumstanced, a large number also not of Latin origin, and not ordinarily to be found written, and we should have, like the Cochinchinese, a dialect of reading, and another of speaking. It is the same with some other languages — those of Tungking, Fuhkeën, &c., and in a less perceptible degree, it is probably to be found wherever there are remains of a primary tongue, without the facilities that an alphabet affords for mingling them in writing with the words of a borrowed language.

This want of mingling of the two is, however, only partial. We have said, that there are many modifications of the Chinese characters as well as new formations, for the purpose of intermingling the two languages. These last, if correctly formed by combination of two or more already existing, are the best additions to the language: but the coining of such new words should be carefully limited. The modifications of characters, too, when made with a regard to sense as well as sound, and with some slight mark of distinction attached, do not detract from the purity of the language: but it is rarely that these provisoes are attended to. Sometimes a Chinese word will, without any distinguishing mark, be taken to denote a sense completely alien to the sense which it has originally denoted. At other times, this injurious corruption will be accompanied with the further evil of using it, also, to express the same sense as in the original tongue, still without any distinguishing mark,— leaving it to the connection alone to inform the reader in which of two senses, nowise similar, he is to accept it. There are not a few of such corrupt modifications, or rather adoptions, of characters in the provincial dialects of China: and there are some words in the general language, the almost *opposite* senses of which can hardly be explained, except by the supposition that similar corruptions have crept into it, perhaps from the dialects. But the greatest evil, arising from such a mode of *adoption* of characters, is that, in a language, the monosyllabic nature of which causes many words to resemble others so much in

sound (indeed there are some that do not differ at all), one person will adopt one character of like sound to denote an unwritten word, while others will adopt for the same word other characters: the effect of which is much like the various spellings of a little cultivated language; or, better still, like the various spellings of foreign names.

We have chosen rather to draw for ourselves this slight and imperfect sketch, than to copy that given us in the prefatory remarks attached to the work before us,— because we deemed it advantageous to trace the origin of the offshoot from its parent stem, rather than to trace the connection, inversely, upwards from the branch. Of the uncorrupted Chinese language, Msgr. Taberd seems to know hardly more than we do of its somewhat spurious offspring of Cochinchina and of the adjoining regions. We include the regions adjoining, because their dialects are analogous to, though considerably varying from, that of Cochinchina proper, the language illustrated in the dictionary before us.

The first volume of this dictionary was compiled, in great measure, by the late J. G. P. Pigneaux, bishop of Adran, and vicar-apostolic of Cochinchina, Cambodja, and Ciampa. The autograph work of Pigneaux having perished in a fire which destroyed the 'college of Anam,' in seventeen hundred and seventy-eight, and a complete copy not being procurable, its completion was undertaken by J. L. Taberd, bishop of Isauropolis, and successor to the see of Cochinchina. Besides adding many words, he has annexed to the work, a grammatical compendium, a tractate on the particles, an essay on Anamese versification, a flora (or rather a simple list of plants, for philological more than for botanical use), and an index of characters according to the arrangement by radicals, the arrangement of the dictionary being alphabetical. The second volume is entirely the work of Msgr. Taberd: prefixed to it are treatises on the Latin language, written in Anamese, using Roman letters in place of the native characters, as is common among the Christians of those regions. So far, the object in view with the editor and author has been (as he himself states), the affording assistance to the missionaries and their alumni; thus he would still pursue the labors of a bishop, though in exile from his episcopal see. For the advantage of the merchant and traveler, he has, however, appended to the second volume, a vocabulary, French, English, Latin, and Cochinchinese, ranged in parallel columns, the French words, in alphabetical order, forming the index column. A few paragraphs follow, also in the four languages, on Anamese notation, weights and measures, money, divisions of time, &c.; lastly, is annexed, a map of the Cochinchinese empire, drawn up by the author, partly from his own observation, partly from information of natives.

The work is well printed, being the production of the excellent press of Serampore, under the charge of Mr. Marshman, the able editor of the Friend of India. The characters employed in the first volume are neatly cut: great numbers of them must have been graved for the work, being peculiar to the language of Anam, and the print-

ing of this volume must therefore have cost much in labor and expense. The philologist would have been gratified had the explanations of each word been more ample: the elucidations, however, given in the form of dissyllabic combinations, and phrases of two or three words, are numerous. In the second volume, no characters are employed: their pronunciation alone is given in Roman letters, the orthography being that first introduced by the Portuguese, and now (with little alteration) employed by most of the native Christians, and by all Europeans who study Cochinchinese.

We may recall attention to this work at another time, by the extracts from the introductory matter, or by a fuller exposition of the physiology of the language than it is now in our power to give. It is much to be desired, that the language should be carefully studied by some one previously acquainted with Chinese: and a knowledge of several of the Shan and of the Laos dialects would be an additional advantage. A comparison of these various tongues and dialects would probably throw much light on the early history of the extra-Gangetic, or Indo-Chinese, races.

Art. VIII. *Journal of Occurrences: Hingtae's debts; price of opium; rumor of murder; foreign commerce; Canton; Whampoa; Tungkoo; military operations; tsotang of Macao; Portuguese trade; robberies; the Bilbaino; rumors from abroad; the Druid; Bangkok; Sandwich Islands; Japanese shipwrecked; death of the empress.*

All proceedings which touch and influence great public interests are, happily in our day, regarded as fit subjects for the periodical press. Accordingly we have, with others, here and elsewhere, freely remarked on the use of opium and the traffic in it. And if in trying to dissuade from that use and that traffic, we may chance at any time, through inadvertence, to state untruth, we trust our friends in their candor will hold us excused — provided always the proper corrections are made on our part, whenever any untruth or false averments are pointed out. To do this we shall always regard as our duty, and it will ever be a pleasure.

There are three points which we have now to correct, in statements made in our numbers for January and February — the case of the Hingtae hong — the price of opium on the coast — and the murder of Chinese officers.

(1) In our last number Hingtae's case was introduced solely for the purpose of illustrating the manner of smoking opium. We never intended to intimate, what we did not believe, that the use of opium was among the *principal* causes of that hong's bankruptcy. It may have contributed somewhat to that unfortunate event; but even this we did not mean to aver, as we had no evidence that such was the fact. The case of the hong seems fairly stated in the Canton Press of the 14th, and in it we fully concur.

(2) In our number of January, we stated that "during the last six months it (the price of opium) had generally ranged from $700 to $1200 per chest." This was too high. The following are actual returns. October, average price for Patna $670; November, Malwa $655; December, Benares unsaleable. In January 1840, in consequence of the great scarcity, "chiefly caused by the British cruisers, and not by the Chinese war-boats," a few

chests sold for $850. In February the price fell to $750 and 700. Now (March 27th) all sorts are selling freely at $450. On the east coast, in consequence of the increased expenses of the ships at the present time, the sum of about sventy dollars per chest, besides the usual commission, is to be deducted before the proceeds reach the hands of the owner.—The preceding statement we give on testimony of undoubted authority, and believe it true.

(3) Concerning the rumor of the murder of Chinese officers, given by a correspondent in our number for January, we are now able to lay before our readers a circumstantial account, kindly furnished by a friend, who assures us that he has perfect reliance on its truth. And as such we give the following "Note of events connected with the destruction of a Chinese piratical boat on the *west* coast."

"The narrator of these events desires that it should be distinctly understood, that the affair took place directly after the attempt, by the Chinese, to seize the Ann, after the burning of the Bilbaino, and after the horrid cruelty committed on the Black Joke. The crews of all vessels on the coast were highly excited against the Chinese, and it was with the greatest difficulty that the commanders of more than one vessel, restrained their sailors from acts of aggression against the Chinese. Two vessels were in company, and had been engaged on the high seas for sometime, in selling opium: neither of the vessels, taken separately were very powerful, though safe, aiding each other. Their operations had been watched by a very powerful and swift sailing Chinese pirate boat, pulling more than 50 oars on each side; this boat had repeatedly intercepted the parties who dealt with these two vessels, and robbed them of their purchases. She was what they call a *tythune* boat, that is, bearing a mandarin pass, but herself private property, and not carrying any mandarin on board. Her audacity at last aimed to the pitch of attempting to cut off a boat, towed at the stern of one of these vessels. She was fired at in vain with great guns, but being a faster sailer than either of the vessels, was making her escape, when boats were let down from the two foreign ships, manned and armed, and she was pursued, boarded, and taken. In boarding the vessel, two or three Chinese at the gangway resisted; a musket was fired, and a Chinese killed dead; they then succeeded in getting on the deck of the boat, when a struggle took place; in which a Spanish sailor was severely wounded by a pike; he used his knife against a Chinese and severely wounded him; this wounded man received medical assistance on board the foreign vessel, and was ultimately put on shore, recovering. No other loss of life took place. The Chinese sailors, except those who swam on shore and to other Chinese boats, were all carried on board one of the foreign vessels, where, as a warning to future pirates, the two captains determined to cut off their tails; this was ordered to be done by one of the sailors; he did it very roughly, pulling out some of the hairs, instead of cutting them clear off; upon which, the captain took a sharp knife, and with his own hands, without pain, cut off every tail; the men were then put into foreign boats, and sent on shore. When on the deck of the ship, an attempt was made to ill use the Chinese, by the sailors, which was instantly put a stop to, by a man being punished therefor. The men being sent on shore, the captains, their officers, the Chinese shroffs, and some customers who had been dealing with them, held a council what to do with the captured boat, when they unanimously came to the resolution, that her repeated acts of piracy deserved destruction, and she was accordingly burned."

We have only to add, that if our former statements have done injury to any one, we are sorry for it; while for the future greater care shall be taken to prevent the recurrence of any such injury. To the gentlemen who have assisted us in making these corrections, we offer our best thanks.

Foreign commerce with China has undergone a most remarkable revolution, during the last year; and without foreign interference and protection, for aught we can see, it must soon become extinct. The proposal of Tsang Wangyen is still under consideration.—To some of our local readers we may seem to have been regardless of their welfare, and indifferent to the long series of annoyances to which their commerce here has been subjected. The distressing and ruinous occurrences of the last twelve months have been viewed by us with deep con-

cern. We have observed carefully and felt keenly the injuries sustained by the foreign community. Long before the late crisis came on, we often pleaded for the interposition of western governments, and urged the necessity of treating directly with the imperial government. Had such a line of policy been early adopted, no doubt many of the last year's disasters would have been avoided.

At Canton the number of residents is still small, and their position is not likely to improve. A spacious brick building is now rapidly being built on 'the Point,' in front of the factories, and will be a great eye-sore to their occupants. New *duties*, moreover, are in contemplation to pay the soldiery! And another new bond has been required, certifying that there has been no intercourse with the English; the penalties are confiscation of ship and cargo, and 'personal punishment.'

At Whampoa there has been another serious affray between the local officers and the town folks, who resisted their authority. The disturbance originated in the measures on foot to suppress gambling.

At Tungkoo some anxiety has been felt for the shipping, occasioned partly by rumors of a fleet of fire-ships being collected, and partly by an edict published at Canton, prohibiting the ships of other nations from anchoring with the English.

Military and naval operations are in progress, at various places in this vicinity. Some three or four thousand recruits are being drilled near Canton; fire-rafts and boats are being prepared; and a dozen or two of guns, of various calibers have been collected at the temple Leënhwa, beyond Mongha near the Barrier.

March 1st, the late tsotang, or assistant magistrate of Macao, left for a higher post in Canton. He was escorted out of town by a large and very respectable assemblage of native gentry, accompanied by the Portuguese band and guard of honor, and saluted with the usual compliment of guns from the Monte fort.

On the 6th, an edict re-opening the Portuguese trade was issued. The following translation is from the Canton Press of the 21st.

"Lin, viceroy of Kwangtung and Kwangse, &c., E, fooyuen of Kwangtung, and Yu hoppo of Canton, &c., &c., hereby conjointly issue this proclamation that all men may know and understand. Whereas on a previous occasion the English foreigners continued to reside at Macao and would not submit to be expelled, and whereas the Portuguese foreigners dared of their own accord to harbor the said English (against our express commands), therefore it was that at that time we declared the place shut, and stopped their trade. But now it appears that the civil and military mandarins of Macao have petitioned us stating that the Portuguese foreigners, after receiving our previous proclamation, were filled with penitence and fear, and that even now all the English are already driven out of Macao. And it further appears that the Portuguese 'barbarian eye' or wei-le-to (i. e. procurador) has stated (to the mandarin) face to face, that after this they will never to all eternity dare to permit the English to enter Macao, or to harbor them there, thus opposing the laws, &c., &c., &c. Now this coming before us, the said viceroy, fooyuen, and hoppo, and we having duly examined the same, find from what the civil and military native authorities have petitioned us, that, from the dispositions and circumstances of the Portuguese, these foreigners still cherish some fear of the laws at heart, for which reason we ought to permit them to resume their commercial intercourse as of old, thereby to manifest (celestial) compassion. Wherefore we now conjointly issue this our proclamation, addressed to all the shopkeepers of Macao, to all the traders and people of the other provinces, and to all those employed in stowing and transporting cargo &c., &c., that they may thoroughly know and understand: all ye who are engaged in transporting up or down the cargo or merchandize of the Portuguese foreigners whether export or import, after the issuing of this proclamation, it is permitted you to carry on your intercourse as heretofore, in due submission to the fixed regulations, by which the said merchandise must be sent to the custom-house, there to be duly inspected and taxed for duty,' after which it may be conveyed away for consumption: — but ye are not permitted clandestinely to convey any goods or merchandise belonging to

the English foreigners, or illicitly mix them up with others to go in or out thereby trying to deceive us, which will lead to a very severe investigation."

The robberies, so frequent during the last month, have been checked, by repeated edicts from the new officers — the intendant and sub-prefect. One of the principal offenders apprehended, has been placed in the pillory, and exposed to the public gaze in the streets of Macao.

The case of the unfortunate Spanish brig, the *Bilbaino*, has been again brought to the notice of the Chinese authorities by captain J. M. Halcon, R.N. special envoy from the governor-general of the Philippines. On the 24th an interview was held between the envoy and the intendant and other Chinese officers, in the presence of the procurador of Macao. From what we have heard of the interview, it would appear that the case is likely at last to be amicably adjusted. The mate, one of the two Spaniards who was taken from the brig, the morning she was burnt, and since then held in custody of the Chinese, has been very sick in Canton. By permission of governor Lin, obtained by Howqua, Dr. Parker was allowed to go into the city on the 20th, and subseqnently to attend on the sick man; and we are happy to hear that he is recovering from his illness.

Rumors from abroad, not in a very questionable shape, at length, leave no doubt that the *Lion* of the west is waking up. The *Dragon* too is rousing; and to himself is seeming to be secure in his greatness. A meeting is inevitable, and the onset will be watched with anxiety. We hope it may not be a mere trial of brute force. Both are reputed sagacious; it is, therefore, to be hoped, that wisdom and reason will, with both, be the order of the day. But, seriously, the question at issue is of the gravest kind, and one of the most difficult (we think) that ever exercised the councils of men. Regard must be had, at once, to the past, the present, and the future. The welfare of kingdoms and empires is at stake. At such a momentous juncture, how devoutly ought the subject to bow to the Lord Paramount, who alone is the ruler of princes, and from whom all power emanates. But whereas he has given to *man* the dominion of the earth, there are rights universal, not to be usurped and monopolized even by the dragon's power. Let but truth and justice be maintained, and surely all good men's hearts will wish success to the Queen of Isles. "*Let but truth and justice be maintained*," we say, for only then can the blessing of the Almighty be invoked and vouchsafed.

The *Druid*, H. B. M. ship, 44 guns, lord J. A. S. Churchill commander, arrived off Macao on the 24th; exchanged salutes with the Portuguese next morning, and proceeded to Tungkoo.

From the Sandwich Islands we have received an account (in a pamphlet of 63 pages) of the visit of the French frigate L'Artemise, in July last. The pamphlet was prepared by Mr. Samuel N. Castle of Honolulu, and a thousand copies of it were printed and circulated by the direction and at the expense of lieutenants Magrudar, Foot, Turk, Turner, Palmer, Thomson, Kilty, Minor, and eight other gentlemen, officers belonging to the U. S. ships Columbia and John Adams, which arrived at Honolulu in October. It contains, among other official documents, a long letter from the king Tamehameha III., to the United States' consul P. A. Brinsmade, esq.; the king peremptorily denies the charges brought against certain American citizens. The subject has been referred to Congress.

March 21st. We extract the following from letters received to-day from Bangkok, dated in January last. "There have been some disturbances in some of the northern provinces tributary to Siam. One or two small towns have been retaken by the Cambojans, five days distant from here. One Madras nacodah, an English subject, is now in irons by order of his Siamese majesty, for having engaged in the opium traffic. He was imprisoned three days ago."

Seven Japanese were taken from a wreck, June 6th, 1839, in long. 174° 15′ east, lat. 30 2 north, by captain Catheart of the James Lapec. It was a large junk, bound from Matsumai to Yédo; she had been out five or six months; and of ten men on board, three had died; the others were brought to the Sandwich Islands, where one of them, said to be owner of the vessel, has since died. Our correspondent, who writes from Lahainaluna, January 24th, 1840, says they seemed intelligent, and had with them some Japanese books, coin, &c.

The empress of China, on the 13th ultimo, at about one o'clock in the morning, left the imperial court and went "to ramble among the immortals." Mourning usual on such occasions has been ordered by an edict from her bereaved consort.